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| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Sivan 26, 5772 – June 15/16, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Jun 15 2012 – Candles at 8:16 PMSat. Jun 16 2012 – Habdalah 9:16 PM | **Brisbane, Australia**Fri. Jun 15 2012 – Candles at 4:43 PMSat. Jun 16 2012 – Habdalah 5:39 PM | **Bucharest, Romania**Fri. Jun 15 2012 – Candles at 8:44 PMSat. Jun 16 2012 – Habdalah 9:58 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jun 15 2012 – Candles at 8:39 PMSat. Jun 16 2012 – Habdalah 9:42 PM | **Jakarta, Indonesia**Fri. Jun 15 2012 – Candles at 5:29 PMSat. Jun 16 2012 – Habdalah 6:20 PM | **Manila & Cebu, Philippines**Fri. Jun 15 2012 – Candles at 6:08 PMSat. Jun 16 2012 – Habdalah 7:01 PM |
| **Miami, FL, U.S.**Fri. Jun 15 2012 – Candles at 7:56 PMSat. Jun 16 2012 – Habdalah 8:53 PM | **Olympia, WA, U.S.**Fri. Jun 15 2012 – Candles at 8:51 PMSat. Jun 16 2012 – Habdalah 10:10 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Jun 15 2012 – Candles at 7:58 PMSat. Jun 16 2012 – Habdalah 9:03 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Jun 15 2012 – Candles at 8:17 PMSat. Jun 16 2012 – Habdalah 9:30 PM | **Singapore, Singapore** Fri. Jun 15 2012 – Candles at 6:53 PMSat. Jun 16 2012 – Habdalah 7:45 PM | **St. Louis, MO, U.S.**Fri. Jun 15 2012 – Candles at 8:09 PMSat. Jun 16 2012 – Habdalah 9:15 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Sabbath: “BaMahazeh, Lemor”**

**“In a vision saying”**

**&**

**Shabbat Mevar’chim HaChodesh Tammuz**

**Sabbath of the Proclamation of the New Moon of Tammuz**

**Evening Tuesday the 19th of June – Evening 21st of June 2012‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּמַּחֲזֶה, לֵאמֹר** |  |  |
| **“BaMahazeh, Lemor”** | Reader 1 – B’resheet 15:1-6 | Reader 1 – B’resheet 17:1-3 |
| **“In a vision saying”** | Reader 2 – B’resheet 15:7-17 | Reader 2 – B’resheet 17:4-6 |
| **“en visión, diciendo:”** | Reader 3 – B’resheet 15;18-21 | Reader 3 – B’resheet 17:7-9 |
| B’resheet (Gen.) Gen. 15:1 - 16:16B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 16;1-3 |  |
| Ashlamatah: Isaiah 1:1-8 + 2:2-3 | Reader 5 – B’resheet 16:4-6 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 16:7-12 | Reader 1 – B’resheet 17:1-3 |
| Psalms 11:1-7 | Reader 7 – B’resheet 16:13-16 | Reader 2 – B’resheet 17:4-6 |
|  |  Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 17:7-9 |
| N.C.: Mark 1:32-34Luke 4:40-41 & Acts 4:1-4 |  Isaiah 41:2-5 + 8-13 I Samuel 20:18,42 |   |

**Blessing Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* G-d’s Revelation of Himself as Shield and Reward – Genesis 15:1-5
* Abraham’s Faithful Obedience and Trust in Ha-Shem – Genesis 15:6
* The Covenant Between the Pieces- Genesis 15:7-21
* Hagar and Ishmael – Genesis 16:1-16

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 15:1 – 16:16‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. After these incidents, the word of the Lord came to Abram in a vision, saying, "Fear not, Abram; I am your Shield; your reward is exceedingly great."  | 1. After these words, when the kings had gathered together, and had fallen before Abram; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness/generosity, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (pithgama) of the LORD with Abram in a vision, saying, Fear not; for if these men should gather together in legions and come against you, My Word (Memra) will be your shield: and also if these fall before you in this world, the reward of your good works will be kept, and be prepared before Me in the world to come, great and exceedingly. JERUSALEM: After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness/generosity was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous/Generous, saying, Fear not, Abram, though they should gather together and come against you with many legions, My Word will be your reward and your shield in this world, and a protector over you all the days of the world to come. And though I deliver up your adversaries before you in this world, the reward of your good works is prepared for you also before Me in the world to come.  |
| 2. And Abram said, "0 Lord God, what will You give me, since I am going childless, and the steward of my household is Eliezer of Damascus?" | 2. And Abram said, LORD God, great blessings have You given me, and great (are they which it is) before You to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager **(bar parnasath, the son of sustenance)** of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir?JERUSALEM: And Abram said, Before You I supplicate mercy, O LORD God. Manifold blessings You have given me, and many have You before Yourself still to give: nevertheless, what profit have I who go from the world childless, and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expects himself to be my heir? |
| 3. And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me." | 3. And Abram said, Behold, to me You have not given a son; and, behold, the manager **(bar parnasath, the son of sustenance)** of my house will be my heir. |
| 4. And behold, the word of the Lord came to him, saying, "This one will not inherit you, but the one who will spring from your innards-he will inherit you." | 4. And, behold, a word from before the LORD was to him, saying, He will not be your heir; but a son whom you will beget will be your heir. |
| 5. And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed." | 5. And He brought him forth without, and said, Look up now to the heavens, and number the stars, if you are able to number them: and he said, So will be your sons. |
| 6. And he believed in the Lord, and He accounted it to him as righteousness. | 6. **And he believed in the LORD, and had faithful obedience in the (Memra) Word of the LORD, and He reckoned it to him for righteousness/generosity (lizeku), because he spoke not before Him with words.** |
| 7. And He said to him, "I am the Lord, Who brought you forth from Ur of the Chaldees, to give you this land to inherit it." | 7. And He said to him, I am the LORD who brought you out of the fiery furnace of the Kasdai, to give you this land to inherit.JERUSALEM: And He said to him, I am the LORD who brought you out of the fiery furnace from Ur of the Kasdai. |
| 8. And he said, "O Lord God, how will I know that I will inherit it?" | 8. And he said, LORD God, by what may I know that I will be the heir of it? |
| 9. And He said to him, "Take for Me three heifers and three goats and three rams, and a turtle dove and a young bird." | 9. And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon. |
| 10. And he took for Him all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds. | 10. And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not.JERUSALEM: And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not.  |
| 11. And the birds of prey descended upon the carcasses, and Abram drove them away. | 11. **And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness/generosity of Abram was a shield over them.****JERUSALEM: And when the birds descended, they came not near the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous/generous Abram hindered them.**  |
| 12. Now the sun was ready to set, and a deep sleep fell upon Abram, and behold, a fright, a great darkness was falling upon him. | 12. And when the sun was nearing to set, a deep sleep was thrown upon Abram: and, behold, four kingdoms arose to enslave his children: Terror, which is Babel; Darkness, which is Madai; Greatness, which is Javan; Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up.JERUSALEM: And when the sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise to bring his sons into subjection (and) Terror; the Greatness of Darkness Fell upon him: Terror, that is Babel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome) that fourth kingdom which is to Fall, and never to rise again forever and ever. |
| 13. And He said to Abram, "You shall surely know that your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them, for four hundred years. | 13. And he said to Abram, Knowing, you must know, that your sons will dwell in a land not their own, because you have not believed, and they will subjugate and afflict them four hundred years; |
| 14. And also the nation that they will serve will I judge, and afterwards they will go forth with great possessions. | 14. and also that the people whom they will serve I will judge with two hundred and fifty plagues, and afterwards they will go forth into liberty with great riches. |
| 15. But you will come to your forefathers in peace; you will be buried in a good old age. | 15. And you will be gathered to your fathers, your soul will rest in peace, and you will be buried in a good old age. |
| 16. And the fourth generation will return here, for the iniquity of the Amorites will not be complete until then." | 16. And in the fourth generation of your sons they will return here to inherit; because the guilt of the Amoraah is not yet complete. |
| 17. Now it came to pass that the sun had set, and it was dark, and behold, a smoking furnace and a fire brand, which passed between these parts. | 17. And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, wherewith the wicked are to be judged. And, behold, He passed between those pieces.JERUSALEM: And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. **And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the Law, while the just who had kept it had been delivered from affliction.** And all were seen by Abram while He passed between those divisions. |
| 18. On that day, the Lord formed a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt until the great river, the Euphrates river. | 18. In that day the LORD ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To your sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath, |
| 19. The Kenites, the Kenizzites, and the Kadmonites, | 19. the Shalmia, and the Kenizah, and Kadmonaah, and the |
| 20. And the Hittites and the Perizzites and the Rephaim, | 20. Hittaee, and the Pherizaee, and Gibaraee, and the |
| 21. And the Amorites and the Canaanites and the Girgashites and the Jebusites."‎ | 21. Emoraee, and the Kinaanaee, and the Girgeshaee, and the Jebusaee. |
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| 1. Now Sarai, Abram's wife, had not borne to him, and she had an Egyptian handmaid named Hagar. | 1. But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoh, whom he gave to him as a handmaid at the time that he received her, being struck by the Word from before the LORD.  |
| 2. And Sarai said to Abram, "Behold now, the Lord has restrained me from bearing; please come to my handmaid; perhaps I will be built up from her." And Abram hearkened to Sarai's voice. | 2. And Sara said to Abram, Behold, now, the LORD has restrained me from bearing, go to my handmaid and set her free; perhaps I may be built by her. And Abram hearkened to the word of Sara. |
| 3. So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, at the end of ten years of Abram's dwelling in the land of Canaan, and she gave her to Abram her husband for a wife. | 3. And Sara the wife of Abram took Hagar the Mizreitha handmaid, when Abram had dwelt ten years in the land of Kenaan, and set her free, and gave her to Abram her husband to wife. |
| 4. And he came to Hagar, and she conceived, and she saw that she was pregnant, and her mistress became unimportant in her eyes. | 4. And he went unto Hagar, and she conceived; and she saw that she had conceived, and the honour of her mistress was despised in her eyes. |
| 5. And Sarai said to Abram, "May my injustice be upon you! I gave my handmaid into your bosom, and she saw that she had become pregnant, and I became unimportant in her eyes. May the Lord judge between me and you!" | 5. And Sara said to Abram, All my affliction is from you. Being secure that you would do me justice, I left the land and house of my father, and came up with you to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in your bosom; and she sees that she had conceived, and my honour is despised before her. But now is my affliction manifest before the LORD, who will spread peace between me and you, and the land will be replenished from us, nor will we need the help of the progeny of Hagar the daughter of Pharoh bar Nimrod, who threw you into the furnace of fire.JERUSALEM: And Sara said, My judgment and my affliction are delivered into your hand. I left the house of my birth, and the house of my father, and came with you in the faith of the Heavens. I have gone in with you before kings; before Pharoh King of Mizraim, and before Avimelek king of the Philistaee; and I have said of you, he is my brother, so that they might not kill you. And when I saw that I was not made fruitful, I took Hagar the Mizreitha, my handmaid, and gave her to you to wife, and said, She will bring forth, and I will bring up whom she may bear, that I may be built, be it only from her. But now seeing that she has conceived, my honour is contemned and despised in her sight. Now may the LORD appear, and judge between me and you, and fulfil mercies upon me and you, and spread His peace between me and you, and replenish the world from me and from you, that we may not heed the son of Hagar the Mizreitha handmaid, who is of the children of the people who cast you into the burning furnace of the Kasdin. |
| 6. And Abram said to Sarai, "Here is your handmaid in your hand; do to her that which is proper in your eyes." And Sarai afflicted her, and she fled from before her. | 6. And Abram said to Sara, Behold, your handmaid is under your authority: do to her what is right in your eyes. And Sara afflicted her, and she escaped from before her. |
| 7. And an angel of the Lord found her by a water fountain in the desert, by the fountain on the road to Shur. | 7. **And the Angel of the LORD found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra.****JERUSALEM: Chalitza.**  |
| 8. And he said, "Hagar, Sarai's servant, where are you coming from, and where are you going to?" And she said, "From before Sarai my mistress, I am fleeing." | 8. And He said, Hagar, handmaid of Sara, From where do you come, and to where are you going? And she said, From before Sara my mistress I have escaped. |
| 9. And the angel of the Lord said to her, "Return to your mistress, and allow yourself to be afflicted under her hands." | 9. And the Angel of the LORD said to her, Return to your mistress, and be subject under her hand.  |
| 10. And the angel of the Lord said to her, "I will greatly multiply your seed, and it will not be counted for abundance." | 10. And the Angel of the LORD said to her, Multiplying I will multiply your sons, and they will not be numbered for multitude. |
| 11. And the angel of the Lord said to her, "Behold, you will conceive and bear a son, and you shall name him Ishmael, for the Lord has heard your affliction. | 11. And the Angel of the LORD said to her, Behold, you are with child, and you will bear a son, and you will call his name Ishmael, because your affliction is revealed before the LORD. |
| 12. And he will be a wild donkey of a man; his hand will be upon all, and everyone's hand upon him, and before all his brothers he will dwell." | 12. And he will be like the wild ass among men: his hands will take vengeance of his adversaries, and the hands of his adversaries will be put forth to do him evil; and in the presence of all his brethren will he be commingled, (yitharbeb, Arabized,) and shall dwell. |
| 13. And she called the name of the Lord, Who had spoken to her, "You are the God of seeing," because she said, "Have I seen[him]here also after I have seen?" | 13. And she gave thanks before the LORD whose Word spoke to her, and thus said, You are He who lives and are eternal; who sees, but are not seen! for she said, For, behold, here is revealed the glory of the Shekina of the LORD after a vision.JERUSALEM: And Hagar gave thanks, and prayed in the Name of the Word of the LORD, who had been manifested to her, saying, Blessed be You, Elohim, the Living One of all Ages, who has looked upon my affliction. For she said, **Behold, You are manifested also unto me, even as You were manifested to Sara my mistress.** |
| 14. Therefore the well was called Be'er Lachai Ro'i; behold it is between Kadesh and between Bered. | 14. Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situated between Rekam and Chalutsa. |
| 15. And Hagar bore a son to Abram, and Abram named his son, whom Hagar had borne, Ishmael. | 15. And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael. |
| 16. And Abram was eighty- six years old, when Hagar bore Ishmael to Abram. | 16. And Abram was the son of eighty-six years when Hagar bare Ishmael to Abram. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

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**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 15:1 – 16:16‎**

**Chapter 15**

**1 After these incidents Wherever the term אַחַר is used, it signifies immediately afterwards**; אַחֲרֵי signifies a long time afterwards (Gen. Rabbah 44:5). After this miracle had been wrought for him, that he slew the kings, he was worried and said, “Perhaps I have received reward for all my righteous deeds.” Therefore, the Omnipresent said to him, “Fear not Abram, I am your Shield” from punishment, that you will not be punished for all those souls that you have slain, and as far as your being worried about receiving reward, your reward is exceedingly great. [from Aggadath Beresheet 16:2; Tan. Buber, Lech Lecha 15; Pirke d’Rabbi Eliezer ch. 27]

**2 since I am going childless** Heb. עֲרִירִי . Menachem ben Saruk (Machbereth p. 137) explained it as meaning an heir, and a similar instance is (Mal. 2:12): “a son (עֵר) and a grandson (וְעֽנֶה) .” Hence, עֲרִירִי would mean without an heir, as you would say (Job 31:12): “and it will uproot (תְשָׁרֵשׁ) , all my crops” [meaning] it will tear out its roots. Similarly עֲרִירִי means childless; in Old French, desenfantez. It appears to me, however, that עֵר וְעֽנֶה is derived from the same root as (Song of Songs 5:2): “but my heart is awake (עֵר) ” whereas עֲרִירִי is an expression of destruction, as in (Ps. 137:7): “Raze it, raze it (עָרוּ עָרוּ) ” and as in (Hab. 3:13): “destroying (עָרוֹת) the foundation,” and as in (Jer. 51:58): “shall be completely destroyed תִּתְעַרְעַר) (עַרְעֵר ,” and as in (Zeph. 2:14): “for the cedarwork will be destroyed (עֵרָה) .”

**and the steward of my household** - וּבֶן מֶשֶׁק בֵּיתִי , to be interpreted like the Aramaic translation, (וּבַר פַּרְנָסָה הָדֵין דִי בְּבֵתִי) : and this sustainer who is in my house). My entire household is sustained by his orders, as (below 41:40): “and by your orders they will be sustained (יִשַׁק) .” [ בֶּן מֶשֶׁק ‚ means] “my administrator,” but if I had a son, my son would be appointed over my possessions.

**Damascus** Heb. דַמֶשֶׂק . According to the Targum, he was from Damascus, but according to the Midrash Aggadah (Gen. Rabbah 44:9) [the meaning is] that he pursued the kings until Damascus. And in our Talmud (Yoma 28b), it (the word דַמֶשֶׂק ) is interpreted as a notarikon [acrostic דוֹלֶה וּמַשְׁקֶה ]: he drew and gave to drink from his master’s teachings to others.

**3 Behold, You have given me no seed** So of what avail is all that You will give me?

**5 And He took him outside** According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, “Go out of your astrology,” for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הַבָּטָה , looking down from above (Gen. Rabbah 44:12).

**6 And he believed in the Lord** He did not request of Him a sign regarding this, but regarding the inheritance of the land, he did request of Him a sign, and he said to Him, “How will I know? [from Ned. 32a]

**and He accounted it to him as righteousness** The Holy One, blessed be He, accounted it to Abram as a merit and as righteousness for the faith that he believed in Him (Targum Jonathan). Another explanation for: “How will I know?” He did not ask Him for a sign but he said before Him, “Let me know with what merit will they [my descendants] remain therein [in the Land]?” The Holy One, blessed be He, replied, “With the merit of the sacrifices.”

**9 three heifers** -(Gen. Rabbah 44:14) Three calves, symbolic of the three bulls: the bull of Yom Kippur, the bull brought when the interpretation of a law is hidden from the people [because of an error of the Sanhedrin], and the heifer whose neck was broken.

**and three goats** Symbolic of the he-goat that is sacrificed inside, the he-goats of the additional offering of the festivals, and the he-goat that is sacrificed as a sin offering for an individual.

**and three rams** A guilt offering for a definite sin, a guilt offering for a doubtful sin, and a ewe lamb for a sin offering for an individual.

**and a turtle dove and a young bird** A turtle dove and a young pigeon. [These are the various species offered up for all kinds of atonement sacrifices.]

**10 and he divided them** He divided each one into two parts. The verse does not lose its simple meaning, because He was forming a covenant with him to keep His promise, to cause his sons to inherit the land, as it is written (verse 18): “On that day, the Lord formed a covenant with Abram, saying, etc.,” and it is the custom of those who form a covenant to divide an animal and to pass between its parts, as it is written (Jer. 34:19): “who passed between the parts of the calf.” Here too, “a smoking furnace and a fire brand, which passed between the parts,” was the agent of the Shechinah, which is [referred to as] fire. [from Pirkei d’Rabbi Eliezer , ch. 28]

**but he did not divide the birds** Since the idol-worshipping nations are likened to bulls, rams, and goats, as it is said (Ps. 22:13): “Many bulls surrounded me, etc.,” and Scripture states (Dan. 8:20): “The ram that you saw, the one with horns, represents the kings of Media and Persia,” and Scripture states (ibid. verse 21): “And the he-goat is the king of Greece.” And the Israelites are likened to young doves, as it is said (Song of Songs 2:14): “My dove, in the clefts of the rock.” Therefore, he divided the animals, as an allusion that the nations will gradually perish. “But he did not divide the bird,” as an allusion that Israel will exist forever. [from Pirkei d’Rabbi Eliezer, ch. 28; Targum. Ps. 22:13]

**11 And the birds of prey** Heb. הָעַיט This is a bird, and [it is called עַיט ] because it swoops down [ עָט ] and seeks the carcasses. (Job 9:26): “to swoop upon food,” and like (I Sam. 15:19): “and you flew (וַתַּעַט) upon the spoil.”

**upon the carcasses upon the parts.** (Other editions: הַפְּגָרִים is translated into Aramaic as פַּגְלַיָא , [meaning “carcass,” and not “parts,” as Rashi interprets]. But because they [the Targumim] were accustomed to translating אִישׁ בִּתְרוֹ [verse 10] as וִיהַב פַּלְגַיָא [meaning: “He placed each part”], the word פַּגְלַיָא was mistakenly changed to פַּלְגַיָא , and they therefore translated הַפְּגָרִים as פַּלְגַיָא . But whoever translates that way is in error, because we cannot equate בְּתָרִים , parts, to פְּגָרִים , carcasses, for בְּתָרִים should be translated פַּלְגַיָא , and פְּגָרִים should be translated פַּגְלַיָא , an expression of פִּגוּל , an abominable thing, as (Lev. 19:7): “it is an abominable thing (פִּגוּל) ,” an expression of a carcass. (So I heard from Rabbi Judah the son of Rabbi Samuel.) And so it was emended in a Rashi ms., and in another ms. was written: So did Rabbi Meir the son of Rabbi Samuel explain.)

**and Abram drove them away** Heb. וַיַשֵׁב , an expression of blowing and causing to fly away, like (Ps. 147:18): “He causes His wind to blow (יַשֵׁב) .” This is an allusion that David the son of Jesse will come to destroy them, but they will not permit him from heaven [to do so] until the King Messiah arrives. [from Pirkei d’Rabbi Eliezer, ch. 28]

**12 and behold, a fright**, etc. An allusion to the troubles and darkness of the exiles. [from above mentioned source, Targum Jonathan, Targum Yerushalmi, Gen. Rabbah 42:17, and many other midrashic sources]

**13 that your seed will be strangers** From the time that Isaac was born until the Israelites left Egypt was four hundred years. How so? Isaac was sixty years old when Jacob was born, and Jacob, when he went down to Egypt, said, “The days of the years of my sojournings are one hundred and thirty years,” which total 190. They were in Egypt 210 years, like the numerical value of רְדוּ (See Rashi, below 42:2.) ר = 200 ד = 4 ו = 6 = 210 Thus, the total is 400 years. Now, if you should say that they were 400 years in Egypt, [this is not so] because Kehath was one of those who descended to Egypt. If you compute the years of Kehath (133) and those of Amram (his son, 137), and the 80 years of Moses, his age when they left Egypt, you will find only 350 [years]. And you must still subtract from them all the years that Kehath lived after the birth of Amram and that Amram lived after the birth of Moses. [from Seder Olam ch. 3]

**in a land that is not theirs** It does not say, “in the land of Egypt,” but, “[in a land] that is not theirs,” and from the time Isaac was born (below 21:34): “and Abraham sojourned, etc.” (Below 20:1): “And [Isaac] sojourned in Gerar.” (Ps. 105:23): “And Jacob sojourned in the land of Ham.” (Below 47:4): “To sojourn in the land we have come.”-[from Mid. Abchir]

**14 And also the nation** [The word] וְגַם , [and also], is to include the four kingdoms (Babylon, Persia and Media, Greece, and Edom), for they too will perish because they enslaved Israel. [from Gen. Rabbah 44:19]

**will I judge** with ten plagues. [from Gen. Rabbah 44:20]

**with great possessions** with much money, as it is said (Exod. 12:36): “and they emptied out Egypt.”

**15 But you will come to your forefathers in peace** And you will not witness any of this. [From Gen. Rabbah 44:20]

**to your forefathers** His father was an idolater, and He announces to him that he will come to him? This teaches you that Terah repented. [from Tan. Shemoth 18]

**you will be buried in a good old age** He announced to him that Ishmael would repent during his lifetime (Gen. Rabbah 30:4, 38:12), and that Esau would not embark on evil ways during his lifetime. Therefore, he died five years before his time, and on that very day, Esau rebelled (ibid. 63:12). See below 25:29f.

**16 And the fourth generation** After they will have been exiled to Egypt, they will be there for three generations, and the fourth will return to this land (Mishnath Rabbi Eliezer ch. 5), for in the land of Canaan He spoke with him, and formed this covenant, as it is written (above verse 7): “to give you this land to inherit it.” And so it was: Jacob descended to Egypt. Go forth and figure his generations: Judah, Perez, and Hezron, and Caleb the son of Hezron was one of those who entered the land (Sotah 11b).

**for the iniquity of the Amorites will not be complete** that they should be sent out of their land until that time, for the Holy One, blessed be He, does not punish a nation until its measure is full, as it is said: (Isa. 27:8): “When her measure is full, when You send her away, then You will strive with her.”-[from Zohar, vol. 1, p. 113b]

**17 Now it came to pass that the sun had set** Heb. הַשֶׁמֶשׁ בָּאָה וַיְהִי [The subject apparently does not agree with the predicate, because שֶׁמֶשׁ is a feminine noun, whereas וַיְהִי is a masculine verb. Therefore, Rashi explains as follows:] This is similar to (below 42:35): “And it came to pass that they were emptying their sacks;” (II Kings 13:21): “And it came to pass that they were burying a man;” meaning: this event took place. [The subject of וַיְהִי is not הַשֶׁמֶשׁ but דָבָר זֶה (i.e., it is as if the masculine noun דָבָר זֶה (this event) were inserted after וַיְהִי .] The same is true in the two instances quoted by Rashi, in which the subject is plural, whereas the predicate is singular. There too, the subject of וַיְהִי is דָבָר זֶה .]

**the sun had set** Heb. בָּאָה . It had set.

**and it was dark** The day darkened.

**and behold, a smoldering furnace, etc.** He hinted to him that the kingdoms of the pagans would fall into hell.-[from Pirkei d’Rabbi Eliezer, ch. 28]

**had set** Heb. בָּאָה Its accent is on the first syllable. Therefore, it is explained that it had already set; but if its accent were at the end, on the “alef,” it would be explained to mean: as it was setting. but it is impossible to say this, for it is already written (above verse 12): “Now the sun was setting” and the passing of the smoking furnace happened after this. It is found that it had already set. And this difference exists in every word in the feminine gender, whose radical consists of two letters, such as tc (to come), oe, (to arise), ca, (to return). When the accent is on the first syllable, it is in the past tense, e.g., this case and e.g., (below 29:9): “and Rachel came (בָּאָה) ,” (below 37:7) “my sheaf arose (קָמָה) ;” (Ruth 1:15) “Lo! Your sister-in-law has returned (שָׁבָה) .” However, when the accent is on the final syllable, it is in the present tense, denoting a thing that is happening now and is continuing to happen, like (below 29:6): “She is coming בָּאָה with the flocks;” (Esther 2: 14): “In the evening she would come (בָּאָה) , and in the morning she would return (שָׁבָה) .”

**18 To your seed I have given** The word of the Holy One, blessed be He, is like an accomplished fact.

**the great river, the Euphrates river** Since it is associated with the Land of Israel, He calls it great, even though it is the last of the four rivers going forth from Eden, as it is said (above 2:14): “and the fourth river that is the Euphrates.” A common proverb states: “A king’s servant is a king; associate with a ruler, and people will bow down to you.” -[from Sifre Devarim 6]

**19 The Kenites** There are ten nations [enumerated] here, but He gave them only seven nations. The [other] three are Edom, Moab, and Ammon, and they are [here referred to as] the Kenites, the Kenizzites, and the Kadmonites, which are destined to be [our] heritage in the future, as it is said (Isa. 11:14): “upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.”-[from Gen. Rabbah 44:23]

**20 and the Rephaim** the land of Og, concerning which it is said (Deut. 3:13): “That is called the land of the Rephaim.”

**Chapter 16**

**1 an Egyptian handmaid** She was Pharaoh’s daughter. When he (Pharaoh) saw the miracles that were wrought for Sarah, he said, “It is better that my daughter be a handmaid in this household, than a mistress in another household.”- [from Gen. Rabbah 45:1]

**2 perhaps I will be built up from her** This teaches that whoever has no children is not built up but demolished.-[from Gen. Rabbah 45:2]

**I will be built up from her** in the merit that I will bring my rival into my house.-[from Gen. Rabbah 71:7, Aggadath Bereishith 52]

**to Sarai’s voice** to the Divine Spirit within her.- [from Gen. Rabbah 45:2]

**3 So Sarai, Abram’s wife, took** She took her with words, “You are fortunate that you have merited to cleave to a holy body such as this one.”-[from Gen. Rabbah 45:3]

**at the end of ten years** This is the allotted time for a woman who has lived ten years with her husband and has not borne children to him, when he is obligated to marry another.-[from Gen. Rabbah 45:3]

**of Abram’s dwelling** This tells us that the time they dwelled outside the Land does not count in the number [ten years], because it was not said to him, and I will make you into a great nation, [i.e., this promise would not be fulfilled] until he would come to the Land of Israel.-[from above source]

**4 And he came to Hagar,** and she conceived from the first union.-[from Gen. Rabbah 45:4]

**and her mistress became unimportant in her eyes** She said, “This Sarai her conduct in secret is not like her conduct in public. She shows herself as if she is a righteous woman, but she is not a righteous woman, for she did not merit to conceive all these years, whereas I have conceived from the first union.”-[from aforementioned source]

**5 May my injustice be upon you** [For] the injustice that has been done to me, I lay the punishment upon you. When you prayed to God, “What will You give me, since I am going childless?” you prayed only for yourself, whereas you should have prayed for both of us, and I would have been remembered with you. Moreover, you are stealing from me your [protective] words, for you hear my degradation, and you remain silent (i.e., you are depriving me of the words you should have spoken to Hagar to reprimand her on my behalf).-[from Gen. Rabbah 45:5]

**I gave my handmaid, etc. between me and you** Every בֵינֶיךָ in Scripture is spelled defectively (without the second yud), but this one is spelled plene. It may thus also be read וּבֵינַיִךְ (second person feminine), for she cast an evil eye on Hagar’s pregnancy, and she miscarried her fetus. That is why the angel said to Hagar, “Behold, you will conceive.” But was she not already pregnant? Yet he announces to her that she will conceive? But this teaches that she miscarried her first pregnancy.- [from Gen. Rabbah 45:5]

**6 And Sarai afflicted her** She enslaved her harshly.-[from Gen. Rabbah 45:6]

**8 where are you coming from** [meaning]: “Where have you come from?” He knew [where she was coming from] but he wished to give her an opening to commence speaking with her. Now the אֵי מִזֶה [lit. where from this] means: “Where is the place about which you can say, ‘From this place I have come.’”

**9 And the angel of the Lord said to her, etc**. For each statement, another angel was sent to her. Therefore, the word מַלְאָךְ , angel, is used with each statement.- [from Gen. Rabbah 45:7]

**11 Behold, you will conceive** When you return, you will conceive, like (Jud. 13:5): Behold you shall conceive, stated concerning the wife of Manoah.

**and bear a son** - וְיֽלַדְתְּ is וְיוֹלֶדֶת , and similar to this (Jer. 22:23): You, who abide (ישַׁבְתְּ) in the Lebanon, (יוֹשֶׁבֶת) who nest (מְקוּנַנְתְּ) in the cedars [like, מְקוֹנֶנֶת ].

**and you shall name him** This is the imperative [feminine], as the text states for the masculine: (below 17:19): “and you shall name him (וְקָראתָ אֶת שְׁמוֹ) Isaac.”

**12 A wild donkey of a man** who loves the wilderness to hunt beasts, as it is written (below 21:20f): “And he was an archer; and he dwelt in the desert of Paran.”

**his hand will be upon all** [He will be] a bandit.-[from Tan. Shemot]

**and everyone’s hand upon him** Everyone will hate him and attack him.

**and before all his brothers he will dwell** for his seed will be numerous.

**13 You are the God of seeing -** רֳאִי is vowelized with a “chataf kamatz” because it is a noun, i.e., the God of seeing, Who sees the humiliation of the humiliated.-[from Gen. Rabbah 45:10] (Other editions: Another explanation: “You are the God of seeing” meaning that He sees all, but no one sees Him. Targum Jonathan).

**Have I seen here also** - הֲגַם הֲלֽם is an expression of wonderment. Would I have thought that even here in the desert I would see the emissary of the Omnipresent after I had seen them in the house of Abraham, where I was accustomed to seeing angels? And you should know that she was accustomed to seeing them, because Manoah saw the angel once and said, “We will surely die,” and this one saw four, one after the other, and she was not frightened.-[from Gen. Rabbah 45:7]

**14 Be’er Lachai Ro’i** As the Targum renders: a well upon which the living angel appeared.

**15 and Abram named, etc**. Although Abram had not heard the words of the angel, who said, “And you shall name him Ishmael,” the Holy Spirit rested upon him, and he called him Ishmael.-[from Bereishith Rabbathi, also Mid. Aggadah]

**16 And Abram was eighty-six years old, etc**. This was written in praise of Ishmael, to let us know that he was thirteen years old when he was circumcised, and he did not object.-[Mid. Aggadah]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎15:1 – 16:16‎**

**15:1. THE WORD OF THE ETERNAL CAME UNTO ABRAM IN A VISION –** Abraham now merited that the Word of G-d should come to him in a daytime vision for at first his prophecy came to him in nocturnal visions. The meaning of the word ***Bemachezeh*** *(in a vision)* is as in the meaning of the verse, *and all the people saw the thundering*, [[1]](#footnote-1) and the secret thereof is known to those who are learned in the mysteries of the Torah.

**FEAR NOT ABRAM.** Abraham feared two things: that the four kings - either they or their successors - might increase their forces against him ‎and he would go down into the battle and perish, or that his day will come to die without child. [To remove these two fears from Abraham, ‎the Eternal] promised him that He will be his shield against them, and that his reward for walking with G-d will be very great.

 ‎

‎**2. AND ABRAM SAID, O LORD ETERNAL, WHAT WILL YOU GIVE ME?** "Behold, You have saved me from the kings, but You have not ‎assured me against extinction. You have only said that You will give me great reward, but what can my reward be without children?"

 ‎

Now it had not occurred to Abraham that this great reward would be in the World to Come for there is no necessity for such a promise; every ‎servant of G-d will find life in the hereafter before Him. But in this world *there are righteous/generous men, unto whom it happened according to the ‎work of the wicked*.[[2]](#footnote-2) It is for this reason that the righteous/generous have need of assurance. Moreover, *very great[[3]](#footnote-3)* implies that he will merit both ‎worlds[[4]](#footnote-4) with all the best therein without any punishment whatever as befits the really righteous/generous people. Moreover, an assurance is given for ‎that which a person fears. [Hence, he needed no assurance concerning the hereafter. But he feared being childless; therefore G-d] rejoined and ‎explained that His assurance included that he should not fear this either, as He will make his children as the stars of heaven for multitude.[[5]](#footnote-5) ‎

You may ask: Has it not been told to Abraham already, *For all the land which you see, to you will I give it, and to your seed forever. And ‎I will make your seed as the dust of the earth*,[[6]](#footnote-6) and so, how could Abraham now say, *Since I go childless ... lo, my household slave will be ‎mine heir*?[[7]](#footnote-7) And why did he not believe in the first prophecy, as he would believe in this [second one which G-d will ‎ now relate to him?] The answer is that the righteous/generous ones have no trust in themselves, fearing they might have sinned in error. Thus it is written ‎*At one instant I may speak concerning a nation. and concerning a kingdom, to build and plant it; but if that nation turn and do evil before ‎Me, then I repent of the good*.[[8]](#footnote-8) Now when Abraham saw himself advanced in years and the first prophecy concerning him had not yet been ‎fulfilled, he thought that his sins had withheld that good from him.[[9]](#footnote-9) And perhaps he now feared that he would be punished for the people that ‎he killed in the war, as our Rabbis have said.[[10]](#footnote-10) They have expressed a similar thought in Beresheet Rabba:[[11]](#footnote-11) "*Then Jacob was greatly ‎afraid and was distressed*.[[12]](#footnote-12) **From this we derive the principle that there is no assurance for the righteous/generous ones in this world, etc.**" ‎

**WHAT WILL YOU GIVE ME, SINCE I 'HOLECH' (GO) CHILDLESS?** They[[13]](#footnote-13) have explained the word holech as meaning "I die ‎childless," even as is the meaning of that word in the verse, *For man is 'holech ' (going) to his eternal home*.[[14]](#footnote-14)

The correct interpretation appears to me to be that at first he [Abraham] complained: "What can my reward be since I have no children and ‎I go as a vagrant and vagabond alone in a strange land, like a tamarisk in the desert,[[15]](#footnote-15) no one going out, and no one coming in,[[16]](#footnote-16) in my ‎house except Eliezer, a stranger that I brought to me from Damascus, not from my family, and not from my country." Then Abraham said, ‎‎"*Behold, to me You have given no seed[[17]](#footnote-17)* as You have promised me, and to my household slave, the one mentioned, will be mine heir, as ‎I am old without child, and my time will come to die childless. I am thus punished, having lost the reward which You have promised me at ‎first." ‎

‎**4. AND, BEHOLD, THE WORD OF THE ETERNAL CAME UNTO HIM, SAYING: THIS MAN WILL NOT BE YOUR HEIR.** Since ‎Abraham had his son who would be his heir after his old age, the Eternal assured him only concerning the inheritance,[[18]](#footnote-18) i.e., that he should ‎not worry, and his seed will inherit it. ‎

The meaning of the expression, *And, behold, the word of the Eternal came unto him*, is that while Abraham was still saying, A*nd, lo, my ‎household slave will be mine heir*, the word of G-d suddenly came to him, saying *This man will not be your heir. ‎*

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**5. AND HE BROUGHT HIM FORTH OUTSIDE.** According to the simple interpretation of Scripture it means that He brought him forth from ‎his tent into the open so that he could see the stars. And according to the Midrash its explanation is as follows: G-d said to him, "Leave your ‎astrological speculations, for you have seen by the constellations that you are not destined to raise a son. **"Abram" indeed may not have a son, ‎but "Abraham" will have a son; "Sarai" will not bear a child, but "Sarah" will bear a child.** Thus the language of Rashi. ‎But 'Abram' did have Ishmael![[19]](#footnote-19) ‎

The meaning of the Midrash, however, is that Abram sought a son who would qualify to become his heir, [which excluded Ishmael, who would ‎not inherit him], even as he said, *And, lo, my household slave will be mine heir*.[[20]](#footnote-20) The Holy One, blessed be He, then said to him, "*This man ‎will not be your heir, but one born of your own body will be your heir*,[[21]](#footnote-21) and leave your astrological speculations. '**Abram' will not have ‎a son as his heir, but 'Abraham' will have a son as his heir." ‎**

‎

It is also possible that the astrological speculation concerned the pair together, namely, the "Abram and Sarai" as a pair will not beget children, ‎and the Eternal now assured him that "Abraham and Sarah" will beget children. In my opinion, however, [the Divine assurance now given to ‎Abraham did not mention Sarah, rather], her name is an addition on the part of the Midrash, meaning that such indeed was the case also with ‎Sarah.[[22]](#footnote-22) The Holy One, blessed be He, however, did not assure him concerning Sarah at the present time. Even at the time of the prophecy ‎concerning the circumcision, Abraham was still in doubt whether "Sarah" would bear a child.[[23]](#footnote-23) ‎

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**6. AND HE BELIEVED IN THE ETERNAL; AND HE ACCOUNTED IT TO HIM FOR RIGHTEOUSNESS.** Rashi's explanation is: The Holy ‎One, blessed be He, accounted it to Abraham for righteousness and merit because of the faith with which he had trusted in Him. ‎

But I do not understand the nature of this merit. Why should he not believe in the G-d of truth, and he himself is the prophet, and *G-d is not ‎a man, that He should lie*?[[24]](#footnote-24) Furthermore, he who believed [and on the basis of this belief was ready] to sacrifice his only son, the beloved ‎one, and withstood the rest of the trials, how could he not believe a good tiding? ‎

The correct interpretation appears to me to be that the verse is stating that Abraham believed in G-d and he considered it due to the ‎righteousness of the Holy One, blessed be He, that He would give him a child under all circumstances, and not because of Abram's state of ‎righteousness and his reward, even though He told him, *Your reward will be very great*.[[25]](#footnote-25) Thus from now on he would no longer have to fear ‎that sin might prevent the fulfilment of the promise. Now although in the case of the first prophecy[[26]](#footnote-26) Abraham had thought that the promise ‎was conditional upon the recompense for his deeds, yet now since He promised him that he should have no fear on account of sin and that ‎He will give him a child, he believed ‎ that the thing is established by G-d,[[27]](#footnote-27) truth ***He will not turn from it***.[[28]](#footnote-28) For since this is a matter of the righteousness of G-d, it has no break ‎in continuity, even as it is written, *By Myself have I sworn, says the Eternal, the word is gone forth from My mouth in righteousness, and will ‎not come back*.[[29]](#footnote-29)

It may be that the verse is stating that Abraham believed that he would have a child as an heir under all circumstances, but the Holy One, ‎blessed be He, accounted to him that this promise He had assured him would in addition be as righteousness[[30]](#footnote-30) since in His righteousness G-d ‎did so, just as it says, *G-d thought it for good*.[[31]](#footnote-31) A similar case is the verse regarding Phinehas: *And that was accounted unto him for ‎righteousness*,[[32]](#footnote-32) meaning that the trust he [Phinehas] has in G-d when committing that particular deed[[33]](#footnote-33) was accounted as righteousness ‎unto all generations since G-d will forever keep His righteousness and kindness for every generation on account of [Phinehas' deed, and this ‎recompense transcends any strictly merited reward]. This is similar to that which is stated, *Forever will I keep for him My mercy*.[[34]](#footnote-34) ‎

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**7. I AM THE ETERNAL WHO BROUGHT YOU OUT OF UR OF THE CHALDEES, TO GIVE YOU THIS LAND TO INHERIT IT.** I have ‎already explained this verse [[35]](#footnote-35) as stating: "From the time I brought you out of Ur of the Chaldees and performed a miracle for you [which ‎saved your life], it was the Will before Me to give you this land." But at this present moment He did not decree giving it to Abraham, rather ‎he said that He had brought him out of Ur of the Chaldees with the intention of giving it to him. It was for this reason that Abraham feared ‎lest a condition of good deeds be attached to the inheritance of the land even though He already had told him twice, *Unto your seed will I give this land*,[[36]](#footnote-36) since He did not decree the gift of the land now as He did decree to give him a child. Therefore, ‎Abraham said, *Whereby will I know that I will inherit it*?[[37]](#footnote-37) This is not similar to the question of Hezekiah, *What will be the sign that the ‎Eternal will heal me*?[[38]](#footnote-38) The Holy One, blessed be He, also did not act with Abraham as He did with the other signs by showing him a sign or ‎wonder in some miraculous matter.[[39]](#footnote-39) But Abraham desired to have definite knowledge that he would inherit the land and that neither his sin ‎nor that of his seed would withhold it from them. Or perhaps the Canaanites might repent, in which case the following verse might apply to ‎them: *At one instant I may speak concerning a nation, and concerning a kingdom, to pluck up and to break down and destroy it; but if that ‎nation turn from their evil ... I repent of the evil that I thought to do unto it*.[[40]](#footnote-40) And then the Holy One, blessed be He, made a covenant with ‎him that he will inherit the land under all circumstances. ‎

‎**9. A HEIFER 'MESHULESHETH' AND A SHE-GOAT 'MESHULESHETH**.' Rabbi Abraham ibn Ezra explained the word ***meshulesheth*** as ‎meaning three years old. But Onkelos said "*three*."[[41]](#footnote-41) This is indeed correct since a three-year old cow is no longer called ***eglah*** (heifer), just ‎as we have learned in a Mishnah:[[42]](#footnote-42) "But the Sages say that an eglah (heifer) is two years old; a parah (cow) is three years old." ‎

The allusion here is to the three sacrifices[[43]](#footnote-43) which his seed will bring from them before Him: **the Whole-offering, the Sin-offering and the ‎Peace-offering**. And as for the Guilt-offering, that is like the Sin-offering,[[44]](#footnote-44) the difference between them being merely in the name. ‎

It is possible that the meaning of the word ***meshulesheth*** is that he bring the three of them consecutively, each kind remaining separate. A ‎similar use of this word is found in the verse, *For they were in 'meshulashoth.' (three) stories*,[[45]](#footnote-45) meaning that there were upper, middle and ‎lower chambers. ‎

‎**10. AND HE DIVIDED THEM IN THE MIDST.** This he did in order that He make the covenant with him, to pass between these parts. ‎

He thereby alluded to Abraham that all sacrifices of cattle and fowl will be from these species since the ***gozeil*** (young pigeon) mentioned here[[46]](#footnote-46) is identical with the ***ben yonah*** (young pigeon) mentioned in the Book of Leviticus.[[47]](#footnote-47) Here it is called ***gozeil*** to indicate that only the young ‎of this species are fit for sacrifices. Now even though all young fowl are called ***gozlim*** - as it is said, *As an eagle that stirs up her nest, ‎hovers over 'gozalav' (his young ones)[[48]](#footnote-48)* -- Abraham understood on his own that the command of the Eternal applied to the kind which ‎was to be selected [by the Torah, namely, young pigeons]. It may be that Abraham followed his own will in offering a young pigeon, and ‎Scripture selected forever the specie which the patriarch had offered. ‎

**Thus did Abraham know that the sacrifices would be of these species and that all of them would be divided into parts:** the Whole-offering into ‎its pieces,[[49]](#footnote-49) the Peace-offering into the breast, shoulder and fats,[[50]](#footnote-50) and the Sin-offering and the Guilt-offering into their fats.[[51]](#footnote-51) ‎

**BUT THE BIRD HE DID NOT SPLIT.** lIe placed the turtle-dove[[52]](#footnote-52) and the young pigeon opposite each other for they too were in the ‎covenant, but Abraham did not split them in the middle since concerning all fowl offered on the altar it says, *He will not separate it*.[[53]](#footnote-53) In ‎Beresheet Rabba the Sages said,[[54]](#footnote-54) "The Holy One, blessed be He, indicated to him that in a bird ‎whole-offering, the ministering-priest severs both the gullet and the windpipe, but in a bird sin-offering he does not sever" [the head from the ‎body, as he must cut one and not both of the organs].[[55]](#footnote-55) ‎

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**11. AND THE BIRDS OF PREY CAME DOWN UPON THE CARCASSES.** [They came down] to eat them, as is the nature of birds. ‎

**AND ABRAM DROVE THEM AWAY.** It was thus alluded to Abraham that the nations would come to abolish the sacrifices, but the children ‎of Abraham would drive them away. ‎

‎**12. AND LO, A DREAD, EVEN A GREAT DARKNESS FELL UPON HIM.** The Rabbis in the Midrash have interpreted this fourfold[[56]](#footnote-56) ‎expression to be an allusion to the servitude of the four exiles,[[57]](#footnote-57) for the prophet[[58]](#footnote-58) Abraham found his soul overtaken by "a dread," ‎followed by "darkness," which in turn became "a great darkness," and then he felt as if an overwhelmingly heavy load "fell" upon him. Thus ‎the Rabbis have said:[[59]](#footnote-59) "A dread, this is Babylon. Darkness, this is Media that darkened the eyes of Israel with fasting[[60]](#footnote-60) and affliction. ‎Great, this is the kingdom of Antiochus.[[61]](#footnote-61) Fell upon him, this is Edom.[[62]](#footnote-62) ‎

This experience came to Abraham because when the Holy One, blessed be He, made a covenant with him to give the land to his children as ‎an everlasting possession, He said to him, by way of a ‎residuary of His gift, that during the four exiles the nations will subjugate his children and rule in their land, subject to the condition that they ‎sin before Him. Following this general allusion, He then informed him explicitly concerning another exile into which they will first go, namely, ‎the Egyptian exile with which he had already been punished, as I have explained.[[63]](#footnote-63) ‎

‎**13. THAT YOUR SEED WILL BE A STRANGER.** This is a verse that is to be transposed, its purport being that "your seed will be a stranger ‎for four hundred years in a land that is not theirs, and they will enslave them, and they will afflict them." He has thus not specified the length ‎of the period of servitude and affliction. ‎

There are many cases in Scripture where verses must be transposed if they are to be interpreted properly. Thus: *There came unto me the ‎Hebrew servant, who you have brought unto us, to mock me*;[[64]](#footnote-64) *And all countries came into Egypt to buy corn to Joseph*;[[65]](#footnote-65) *For whosoever ‎eats leavened bread, that soul will be cut off from Israel, from the first day until the seventh day*;[[66]](#footnote-66) *In that day a man will cast away ‎his idols of silver, and his idols of gold, which they made for themselves to worship, to the moles and to the bats*;[[67]](#footnote-67) *Come, and hearken, and ‎I will declare, all you that fear G-d, what He has done for my soul*;[[68]](#footnote-68) *They cry unto Me, My G-d we Israel know You*;[[69]](#footnote-69) *And they will be ‎Mine, says the Eternal of hosts, in the day that I do make, even Mine own treasure, and I will spare them*.[[70]](#footnote-70) There are many other such verses. ‎

The sense of the verse is: "Even though I tell you that I have given this land to your children, you should surely know that before I give ‎it to them they will be strangers for four hundred years in a land not belonging to them, and they will also enslave them and afflict them." ‎

Rabbi Abraham ibn Ezra said [that the verse should be interpreted as follows]: "You should surely know that your children will be strangers ‎in servitude and affliction until the end of a four hundred year period commencing from this day of the covenant." If so, G-d informed ‎Abraham of the time of the redemption, but He did not inform him of the exact length of the exile. This too is correct. ‎

‎**14. 'VEGAM’ (AND ALSO) THAT NATION THAT MADE SLAVES OF THEM WILL I JUDGE.** The words, *And also*, include the kingdoms ‎of the four exiles which will be judged for having enslaved Israel. Thus the language of Rashi. ‎

By way of the simple meaning of Scripture, the verse is stating: ‎"Just as I decreed exile and affliction for your children on account of sin,[[71]](#footnote-71) so will I bring judgment upon the nation that will enslave them ‎for the violence they will do to them." ‎

The correct meaning of the word ***vegam*** appears to me to be as follows: Even though I have decreed that your children be strangers in a land ‎not their own, and they will enslave them and afflict them, I will nevertheless judge the nation that will enslave them for what they will do to ‎them, and they will not be exonerated for having done My decree." The reason for this is as Scripture states: I am jealous for Jerusalem and ‎for Zion with a great jealousy; and *I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they ‎helped for evil*.[[72]](#footnote-72) And it says again, *I was wroth with My people, I profaned Mine inheritance, and gave them into your hand; you did show ‎them no mercy; upon the aged have you very heavily laid the yoke*.[[73]](#footnote-73) Such was the case with the Egyptians who increased the evil. They ‎threw the children of the Israelites into the river, embittered their lives,[[74]](#footnote-74) and they intended to eradicate their name from memory. This is the ‎meaning of the expression *will I judge*, i.e., "I will bring them to judgment to determine whether they did as was decreed upon them or if they increased the evil inflicted upon them." It is this principle which Jethro stated: ‎*For it is the thing wherein they acted presumptuously [that caused the punishment to come] upon them*.[[75]](#footnote-75) It was their presumptuousness ‎that brought upon the Egyptians the great punishment which utterly destroyed them. And this principle is also expressed in the verse: for You ‎knew that they dealt proudly against them.[[76]](#footnote-76)

Now the Rabbi[[77]](#footnote-77) stated the reason [for the punishment of the Egyptians - a punishment meted out even though it had been decreed that they ‎were to enslave the Israelites] - in the Book of Knowledge:[[78]](#footnote-78) "It had not been decreed on any particular [Egyptian that he was to afflict the ‎Israelites], and if anyone of all those who perpetrated evil against Israel had not wanted to do it, he had the liberty to do so since the decree ‎was not directed at any specific person."[[79]](#footnote-79)

But to me the Rabbi's words are not reconciled with the facts. ‎Even if the Holy One, blessed be He, were to decree that any individual among all the nations should do them [the Israelites] evil in ‎such-and-such a manner, and this specific individual fulfilled His decree with alacrity, he has the merit of fulfilling a Divine commandment. ‎What sense is there in the Rabbi's words? If a king were to command that the inhabitants of a certain country do a particular deed, he who is ‎slack and throws the matter upon others offends and sins against himself, while he who does it wins the king's favor. And this is all the more ‎since Scripture states, *And also that nation that made slaves of them*, which clearly implies that the entire Egyptian nation was to enslave them, ‎and they came to Egypt of their own free will! Instead, the reason [for the punishment of the Egyptians] is as I have written above. ‎

Our Rabbis already mentioned this matter when they said in Shemot Rabba:[[80]](#footnote-80) "This may be likened to a lord who told his son .hat he ‎should work for a certain person who should not cause him any suffering. So he went and worked for him. Now even though he worked for ‎him without recompense, the master did not cease causing him suffering. When the lord finally was reconciled with his son, he decreed death ‎to those who caused his son suffering. Similarly, the Holy One, blessed be He, decreed that Israel be in servitude in Egypt. But the Egyptians ‎overwhelmed them and enslaved them by force. "Said the Holy One, blessed be He: 'You should have used them as servants who would do ‎your needs. I was but a little displeased, and they helped for evil.'"[[81]](#footnote-81) Thus far [is the quote from the Midrash Shemot Rabba]. ‎

Now it is clear that throwing Hebrew children into the river was not included in the decree, *And they shall enslave them, and afflict them*, for ‎this would result in their complete destruction. Similarly, that which the Egyptians said at first, *Come, let us deal wisely with them lest they ‎multiply[[82]](#footnote-82)* is not part of servitude or affliction. Besides, they themselves increased the degree of affliction, as Scripture testifies, *And they ‎made their lives bitter with hard service, etc*.[[83]](#footnote-83) It is this which Scripture states in the following verse: *And ‎He saw our affliction, and our toil, and our oppression*.[[84]](#footnote-84)

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Know and understand that a person who, on the New Year, has been inscribed and sealed for a violent death,[[85]](#footnote-85) the bandits who kill him will ‎not be guiltless because they fulfilled that which had been decreed against him. *That wicked man shall die in his iniquity*,[[86]](#footnote-86) but his blood will ‎he sought from the murderer. However, when a decree issues from the mouth of a prophet, there are different laws ‎concerning one who fulfils it. If he heard it and he wishes to fulfil the Will of his Creator as decreed, there is no sin upon him for doing so. On ‎the contrary, it is accounted to him as a merit, just as it is said concerning King Jehu: *Because you have done well in executing that which is ‎right in Mine eyes, and have done unto the house of Ahab according to all that was in My heart, your sons of the fourth generation will sit ‎on the throne of Israel*.[[87]](#footnote-87) However, if he heard the command and killed him out of his personal hatred or in order to take his wealth, he is ‎subject to punishment for his intention was to sin, and it is accounted to him as a transgression. Scripture so states with respect to Sennacherib, ‎‎[king of Assyria]: *O Asshur the rod of Mine anger ... I do send him against an ungodly nation, and against the people of My wrath do I give ‎him a charge*.[[88]](#footnote-88) And Scripture continues: but not so does he mean, neither does his heart think so, but it is in his heart to destroy.[[89]](#footnote-89) This ‎is why he was punished in the end, just as it is said, *Wherefore it will come to pass, that when the Eternal has performed his whole work ... ‎I will punish. the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks, etc*.[[90]](#footnote-90) Again it says concerning ‎Sennacherib: *Israel is a scattered sheep, the lions have driven him away; first the king of Assyria has devoured him, and last this ‎Nebuchadrezzar king of Babylon .... Therefore thus said the Eternal ... Behold, I will punish the king of Babylon and his land, as I have ‎punished the king of Assyria*.[[91]](#footnote-91) This is proof that the king of Assyria was punished because of the evil he did to Israel. Now Nebuchadrezzar ‎heard that the prophets unanimously called upon him to destroy Jerusalem, and he and all his people were commanded to do this by word of ‎the prophet, as it is written, *Behold, I will send and take all the families of the north, says the Eternal, and I will send unto Nebuchadrezzar ‎the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof. .. and I will utterly destroy them*.[[92]](#footnote-92) And it is further written, *Behold I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon ‎‎... and they will set the city on fire*.[[93]](#footnote-93) Concerning ‎the Sanctuary itself, the prophet said, *I will make this house like Shiloh*.[[94]](#footnote-94) The Chaldeans knew that it was the command of G-d, as ‎Nebuzaradan [captain of the guard of the King of Babylon] said to Jeremiah, *The Eternal your G-d pronounced this evil upon this place; and ‎the Eternal has brought it, and done according as He spoke, because you have sinned against the Eternal*.[[95]](#footnote-95) Yet despite this, the Chaldeans ‎were all punished in the end. This was because of two reasons. First, Nebuchadrezzar also intended to destroy the entire land in order to ‎increase his authority, as it is written concerning him: ***And I will cause the arrogance of the proud to cease, and will lay low the haughtiness ‎of the tyrants***;[[96]](#footnote-96) and again it is written: ‎***And you have said in your heart, I will ascend into heaven ... I will ascend above the heights of the clouds; I will be like the Most High***.[[97]](#footnote-97) ‎Concerning his nation it is written, ***You say in your heart: I am, and there is none else beside me***.[[98]](#footnote-98) Habakkuk the prophet said concerning ‎him, ***Woe to him that gains evil gains for his house, that he may set his nest on high, etc*.**[[99]](#footnote-99) Thus Nebuchadrezzar's punishment is as that ‎of Sennacherib. It is for this reason that Scripture says, *Therefore thus says the Eternal ... Behold, I will punish the king of Babylon and his ‎land, as I have punished the king of Assyria*.[[100]](#footnote-100) And there was yet another reason for punishment in the case of the king of Babylon, i.e., for ‎his having added to the decree and having exceedingly perpetrated evil against Israel, as it is said concerning him, *I was wroth with My people, ‎I profaned Mine inheritance, and gave them into your hand; you did show no mercy, upon the aged have you very heavily laid your yoke*.[[101]](#footnote-101) ‎Therefore did a twofold punishment come upon him: his people were utterly destroyed, there remaining of Babylon no name and remnant, ‎offshoot and offspring,[[102]](#footnote-102) and his city was destroyed forever, as it is said, *And Babylon, the glory of kingdoms, the beauty of the Chaldeans' ‎pride, will be as when G-d overthrew Sodom and Gomorrah. It will never be inhabited, neither will it be dwelled in from generation to ‎generation ... But wild-cats will lie there ... and satyrs will dance there*.[[103]](#footnote-103) Scripture further states concerning him, *For it is the vengeance of the Eternal, the vengeance of His temple*,[[104]](#footnote-104) ‎and it is written, *'The violence done to me and to my flesh be upon Babylon,' will the inhabitants of Zion say; and 'My blood be upon the ‎inhabitants of Chaldaea,' will Jerusalem say. Therefore thus says the Eternal: Behold, I will plead your cause, and take vengeance for you*.[[105]](#footnote-105) There are many verses like these. ‎

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**15. AND YOU WILL COME TO YOUR FATHERS IN PEACE. ‎**And you will not behold at this. Thus the language of Rashi. ‎

This is not correct according to Rashi's own interpretation, namely, that the decree, *your seed will be a stranger in a land not their own*,[[106]](#footnote-106) ‎took effect as soon as Abraham had a child. Thus, soon after Isaac was born it states, *And Abraham sojourned ('vayagar') in the land of the ‎Philistines*;[[107]](#footnote-107) *And Isaac sojourned in Gerar*.[[108]](#footnote-108) Now if so, Abraham was also included in the decree! But the meaning of the verse, *And you ‎will come to your fathers in peace*, is that "no punishment will come to you from Me even though I decree on your children punishments of ‎servitude and affliction. " ‎

‎**16. AND IN THE FOURTH GENERATION THEY WILL COME BACK HITHER.** After they are exiled into Egypt, they will be there for ‎three generations. And thus it happened; Jacob was exiled into Egypt. Go and reckon his generations: Judah, Peretz, Chetzron, and Caleb the ‎son of Chetzron was amongst those who entered the Land. Thus the language of Rashi. But this is not correct at all.[[109]](#footnote-109)

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‎The correct interpretation appears to be that the fourth generation refers to the Amorite whose sin will then become full,[[110]](#footnote-110) for from the day ‎of the decree He prolonged the time of the Amorite, as He visits iniquity upon the third and fourth generation. Had the Amorites repented of ‎their iniquities He would not have utterly destroyed them. Rather, they would have been a levy of bondservants, or they might have gone ‎elsewhere. ‎

**THE INIQUITY OF THE AMORITE.** He mentioned the strongest among them,[[111]](#footnote-111) *Whose height was like the height of the cedars*.[[112]](#footnote-112) The ‎Israelites would not be able to overpower him until his measure of sin was full and his own iniquities will ensnare him.[[113]](#footnote-113) Moreover the Amorite ‎was the first one to be captured by them, and it was his land which they inherited first.[[114]](#footnote-114) ‎

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**17. AND BEHOLD, A SMOKING FURNACE, AND A FLAMING TORCH.** It appeared to Abraham as if the furnace was all smoke and in its ‎midst a flaming torch was burning, similar to a great smoke, with a fire flashing up.[[115]](#footnote-115) **The "smoke" mentioned here is the *cloud*, and *thick ‎darkness* mentioned at the giving of the Torah,[[116]](#footnote-116) and "the flaming torch" in its midst is "the fire" mentioned there: ‎*And you did hear His words out of the midst of the fire*;[[117]](#footnote-117) and it is further written: *And the appearance of the glory of the Eternal was like ‎devouring fire*, etc.[[118]](#footnote-118)** Thus the Divine Glory passed between the parts of the sacrifices, and this is the covenant which He made with ‎Abraham forever. This is the meaning of the verse, *the Eternal made a covenant with Abraham*.[[119]](#footnote-119) as the Holy One, blessed be He, Himself ‎carried through "the covenant of between the parts." The student versed in the mysteries of the Torah will understand. ‎

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‎**18. IN THAT DAY THE ETERNAL MADE A COVENANT WITH ABRAM, SAYING.** Now the Holy One, blessed be He, promised Abraham ‎the gift of the land many times, and all of the promises served a purpose. When he originally arrived in the land, He said to him, *Unto your seed ‎will I give this land*,[[120]](#footnote-120) but He did not clarify the extent of His gift, for included in this promise is only the land where he walked, unto the place ‎of Shechem unto the oak of Moreh.[[121]](#footnote-121) Afterwards, when his merits increased while in the Land, He bestowed upon him the additional promise: *‎Lift up now your eyes, and look from the place where you are, northward and southward, and eastward and westward*,[[122]](#footnote-122) meaning that He ‎will give him all those lands in their totality, for the meaning of the expression, *which you see*,[[123]](#footnote-123) is not literally "with your eyes" for the sight ‎of a person does not extend far. Rather, it means that He will give him [land which lies in] every direction in which he looks. It may be that He ‎miraculously showed him all the land of Israel, as was the case with Moshe Rabbenu.[[124]](#footnote-124) He further added in this second blessing: *and to your ‎seed forever*,[[125]](#footnote-125) and that his seed will increase *as the dust of the earth*.[[126]](#footnote-126) At the third time, He clarified to him the boundaries of the land, ‎mentioning all the ten nations [who presently inhabited it],[[127]](#footnote-127) and in addition He made a covenant with him that sin would not cause [the ‎annulment of the gift]. When He commanded him concerning circumcision, He told him, *for a possession forever*,[[128]](#footnote-128) that is to say, if they will ‎be exiled from it they will again return and inherit it.[[129]](#footnote-129) He also added at that time, *And I will be their G-d*,[[130]](#footnote-130) meaning that He in His Glory ‎will lead them, and they will not be under the rule of a star or constellation or any power of the powers above, as will yet be explained in the ‎Torah.[[131]](#footnote-131) ‎

Now at the time of the first gift, Scripture states, *Unto your seed will I give*,[[132]](#footnote-132) the verb being in a future tense, and similarly in the second time,[[133]](#footnote-133) because until then He had not given him the entire land, and therefore, He said to him, will I give it. 337 But at the third time, during the ‎covenant, He said, *Unto your seed have I given*,[[134]](#footnote-134) meaning that He will make the covenant for the gift that He had already given him. ‎Similarly, at the time of the circumcision, when He said, *for a possession forever*,[[135]](#footnote-135) He said to him, *And I will give unto you*,[[136]](#footnote-136) in the future ‎tense.[[137]](#footnote-137) ‎

Rashi wrote: *Unto your seed have I given*.[[138]](#footnote-138) The word of the Supreme One is as if it were already accomplished. But there is no need for this ‎explanation in this passage.[[139]](#footnote-139) ‎

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**16:2. AND ABRAM HEARKENED TO THE VOICE OF SARAI. ‎**Scripture does not state, "And he did so." Rather it says that he hearkened to the voice of Sarai, thus indicating that even though Abram was ‎very desirous of having children, he did not do so without permission of Sarai. Even now it was not his intention to build up a family from ‎Hagar, and that his children be from her. His intent was merely to do Sarai's will so that she may build a family from Hagar for she will find ‎satisfaction in her handmaid's children, or that by the merit of this act she will become worthy to have children, as our Rabbis have said.[[140]](#footnote-140) ‎

Scripture further says, *And Sarai took*,[[141]](#footnote-141) to inform us that Abram did not hurry the matter until Sarai took Hagar and gave her to him. Again, ‎Scripture mentions *Sarai Abram's wife ... to Abram her husband*,[[142]](#footnote-142) to allude that Sarah did not despair of Abraham and that she did not ‎render herself distant from him as she was his wife and he her husband, but she wanted that Hagar also be his wife. This is why the verse states, *‎And she gave her to Abram her husband to be his wife*,[[143]](#footnote-143) meaning that she was not to be as a concubine but ‎as a woman married to him. **All this reflects the ethical conduct of Sarah and her respect towards her husband. ‎**

‎**3. AT THE END OF TEN YEARS.** This is the established period for a woman who has lived with her husband for ten years without having ‎given birth to children, after which he is bound to take another. ‎

**AFTER ABRAM DWELLED IN THE LAND OF CANAAN.** This tells us that the period he dwelled outside of the Land is not to be included ‎in the count of those ten years since he was not told *And I will make of you a great nation[[144]](#footnote-144)* until after he had come to the land of Israel. ‎Thus the language of Rashi. ‎

This reason is not proper since it is a clear-cut halakhic decision that the time spent living outside the Land is not to be included in the ten year ‎period for any person in the world.[[145]](#footnote-145) The Mishnah[[146]](#footnote-146) containing this principle applies to all men. And if it were as Rashi stated it, i.e., on ‎account of this promise made to Abram, then for other people [the years they dwelled outside the land of Israel] should be included in the ten ‎years period![[147]](#footnote-147) Some Talmudic commentators[[148]](#footnote-148) have already made another mistake concerning this rule, stating that the law does not ‎require a person who dwells outside the Land to divorce a woman with whom he has lived for ten years without her giving birth, nor does the ‎law require him to marry ‎another woman.[[149]](#footnote-149) But the matter is not so. Rather, the intent [of the law which excludes the period one dwells outside the land of Israel from ‎the ten year total] is that if a man lived with his wife for five or ten years outside the Land and then they came to the land of Israel, we give ‎them a period of ten years from the time they came to the Land, for perhaps due to the merit of the Land they will build up a family. And thus ‎did Abraham and Sarah our mother do from the time they came there. ‎

‎**6. AND SARAI DEALT HARSHLY WITH HER, AND SHE FLED FROM BEFORE HER FACE. Our mother did transgress by this affliction, ‎and Abraham also by his permitting her to do so.** And so, G-d heard her [Hagar's] affliction and gave her a son who would be a wild-ass of a ‎man,[[150]](#footnote-150) to afflict the seed of Abraham and Sarah with all kinds of affliction. ‎

‎**9. RETURN TO YOUR MISTRESS, AND SUBMIT YOURSELF UNDER HER HANDS.** The angel commanded her to return and accept upon ‎herself the authority of her mistress. This implies that she will not go out free from her, as Sarah's children will ever rule over her children. ‎

‎**11. AND YOU WILL CALL HIS NAME ISHMAEL.** The angel informed Hagar that his name will be Ishmael - just as in the verse, *Behold, ‎a son will be born unto the house of David Josiah by name[[151]](#footnote-151)* - and he told her that she should so call him, and thus remember that G-d heard ‎her affliction.[[152]](#footnote-152) Now Abraham either called him by this name on his own,[[153]](#footnote-153) with the intent that G-d hear him and answer him, or the Holy ‎Spirit rested upon him, as Rashi has ‎it, and he called him Ishmael because G-d had heard his mother's affliction, as the angel had said. ‎

The correct interpretation appears to me to be that the angel commanded Hagar that she call him so, but she, being a concubine,[[154]](#footnote-154) was ‎afraid to give a name to her master's son, so she revealed the matter to him, and Abram fulfilled the word of G-d. Scripture, however, did not ‎need to delve at length into this matter. ‎

‎**12. 'PERE ADAM.'** Rashi comments: "One who loves the deserts[[155]](#footnote-155) [and] to hunt wild animals, as it is written, *And he dwelt in the wilderness ‎and became an archer*.[[156]](#footnote-156) *His hand will be against every man*. This means that he will be a highway man. *And every man's hand against him*. ‎Everyone will hate him and attack him." ‎

The correct interpretation is that ***pere adam*** is a construct form, meaning that he will be a wild-ass man accustomed to the wilderness, going ‎forth to his work, seeking for food, devouring all and being devoured by all. The subject pertains to his children who will increase, and they will ‎have wars with all the nations. ‎

Rabbi Abraham ibn Ezra said: "*His hand will be against every man* in that he will be victorious at first over all nations, and afterwards, *every ‎man's hand will be against him*, meaning that he will be vanquished in the end. And in the face of all his brethren, who are the sons of ‎Keturah,[[157]](#footnote-157) he should dwell, meaning that Ishmael's children will outnumber those of Keturah."

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**Ketubim: Psalms ‎11:1-7‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor, of David; I took refuge in the Lord. How do you say to my soul, "Wander from your mountain, **[you] bird"?** | 1. A hymn of David. In the word of the LORD I have hoped; how do you say to my soul, wander to the mountain **like a bird?**  |
| 2. For behold the wicked tread the bow, they set their arrow on the bowstring to shoot in the dark at the upright of heart. | 2. For behold, the wicked bend the bow, fixing their arrows on the string to shoot in darkness at the firm of heart. |
| 3. For the foundations were destroyed; what did the righteous man do? | 3. For if the foundations are shattered, why did the virtuous do good? |
| 4. The Lord is in His Holy Temple. The Lord-His throne is in Heaven; His eyes see, His pupils try the sons of men. | 4. The LORD is in His holy temple; God's throne is in the highest heavens; His eyes see, His eyelids examine, the sons of men. |
| 5. **The Lord tries the righteous, but His soul hates the wicked and the one who loves violence.** | 5. **God examines the righteous/generous, but His soul hates the wicked and those who love rapacity.** |
| 6. He shall rain upon the wicked charcoal, fire, and brimstone, and a burning wind is the portion of their cup. | 6. He will bring down rains of retribution on the wicked, coals of fire and brimstone; a violent storm-wind is the portion of their cup. |
| 7. For the Lord is righteous; He loves [workers of] righteousness, whose faces approve of the straight [way]. | 7. For the LORD is righteous/generous, He loves righteousness/generosity, the honest man will look upon His countenance. |
|  |  |

**Rashi’s Commentary on Psalm ‎10:1-18**

**1 How do you say to my soul, “Wander from your mountain, etc.** This is on the order of (I Sam. 26:19): “for they have driven me today from cleaving to the Lord’s heritage,” for they drove him out of the [Holy] Land to outside the [Holy] Land, and here he says, “I took refuge in the Lord [hoping] that He would restore me to cleave to His heritage. How do You, who drive away my soul, say to me,...

**“Wander from your mountain”?** Pass over your mountain, you wandering bird. For every wandering person is compared to a bird that wanders from its nest, as it is written (in Prov. 27:8): “As a bird wandering from its nest, so is a man wandering from his place.” For your nest has wandered, because we have driven you from the entire mountain like a wandering bird. The masoretic spelling is נודו [plural] because it is also expounded on in reference to Israel, that the nations say that to them.

**2 For behold the wicked** Doeg and the informers of the generation who cause hatred between me and Saul.

**tread** The expression of treading is appropriate for the bow, because if it is stout, he must place his foot on it when he wishes to bend it.

**the bow** They have directed their tongue treacherously [as] their bows (Jer. 9:2).

**they set their arrow on the bowstring** lit. the cord [the string], of the bow, corde d’arche in French, a bowstring.

**in the dark** In secret. at the upright of heart David and the priests of Nob.

**to shoot** ajeter in French.

**3 For the foundations were destroyed** Because of you the righteous priests of the Lord, who are the foundation of the world, were slain.

**what did the righteous man do** David, who did not sin, what did he do in this entire matter? [He said to Doeg,] You shall bear the iniquity, not I.

**4 The Lord is in His Holy Temple** Who sees and tests their deeds, and although His throne is in Heaven and is lofty, His eyes see you on the earth.

**5 The Lord tries the righteous** And if, because I suffer and am pursued by you, you boast, saying (below 71:11), “God has forsaken him,” it is not so, but so is the custom of the Holy One, blessed be He, to chasten and to test the righteous but not the wicked. This flax workeras long as he knows that his flax is of high quality, he beats it, but when it is not of high quality, he crushes it only a little because it breaks.

**His soul hates** He lays away the recompense for his iniquities for the “long world,” and then He showers [punishment] upon them [sic] in Gehinnom.

**6 charcoal** Heb. פחים , an expression of charcoal (פחם) .

**burning** Heb. זלעפות , an expression of burning. Menachem (p. 79) interprets it as an expression of (Isa. 28:2) “a storm of destruction (שער קטב) .” Likewise, (in Lam. 5:10), “because of the heat of (זלעפות) hunger”; (below 119:53), “burning (זלעפה) seized me.” That is to say, (as in Ezek. 27:35), “became greatly alarmed (שערו שער) .” (The quotation from Menachem appears only in several early printed editions, and not in any manuscript.)

**7 For the Lord is righteous**; **He loves [workers of] righteousness and has mercy on the righteous and loves those whose faces see the straight [way],** in whose sight the straight way is proper.

**whose faces approve of the straight** This refers to “The Lord is righteous; He loves [workers of] righteousness and those whose faces approve of the straight [way].” Our Sages [Mid. Ps. 11:2, Sanh. 26a, Lev. Rabbah 5:5] interpreted “the wicked tread the bow” as referring to Shebna and his company, and they interpreted “the upright of heart” as referring to Hezekiah and his company.

**For the foundations are destroyed** If the foundations are destroyed by them, what did the Righteous One of the world accomplish? The sequence of verses, though, does not concur with the Midrash.

**Meditation from the Psalms**

**Psalm 11:1-7**

**By: HH Rosh Paqid Adon Hillel ben David**

The connection of our Psalm with our Torah Seder is by means of the phrases:[[158]](#footnote-158)

| **Psalm 11** | **Torah Portion** |
| --- | --- |
| ***Tehillim (Psalm) 11:1*** *I took refuge in HaShem…* | ***Bereshit (Genesis) 15:6*** *And he believed in Adonai; and He counted it to him for righteousness.* |
|  |  |
| ***Tehillim (Psalm) 1:6*** *with “coals; fire and brimstone and burning wind.* | ***Bereshit (Genesis) 15:17*** *and there was thick darkness, behold a smoking furnace, and a flaming torch that passed between these pieces* |

The commentaries do not agree on the specific event in David’s life to which this psalm refers. *Meiri*,[[159]](#footnote-159) for example, holds that this psalm corresponds to the events related in *I Shmuel 23*, when David defended Keyilah against a Philistine attack.

Rashi sees this as related to Doeg and the informers of the generation who cause hatred between David and Saul.

However, all agree that this chapter represents a chronicle of treachery, recounting the slander of those who wished to undermine David.[[160]](#footnote-160) David teaches us to trust and connect with HaShem in the most intimate way possible. David proclaims his full reliance and trust in HaShem.

In the war of the five kings versus the four kings (which we studied last week), Avraham was the victor and became, in essence, the king of the world. This week’s portion, in v15:1, records the fear that Avraham had regarding that victory. He feared that he had used up all of his merit and had no reward in the Olam HaBa. The  Midrash Tanchuma Yelammedenu puts it this way:

You find that Abraham once pondered over the matter of divine justice. What did he say to himself? R. Levi was of the opinion that he said to himself: It appears to me as though I have already received my full reward in this world, inasmuch as the Holy One, blessed be He, has assisted me against the kings and has saved me from the furnace. Surely, I have received my full reward; there can be no additional reward awaiting me in the world to come. The Holy One, blessed be He, said to him: Since you dare to reflect on My actions, you must bring a burnt offering to Me. Therefore, He said: *Take now your son, your only son, whom you love, even Isaac, and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of*(Genesis 22:2). R. Isaac declared: Abraham excoriated himself unmercifully, saying: Perhaps of those whom I have killed, there were some righteous men. The Holy One, blessed be He, replied: Those whom you have destroyed were like thorns that you eradicated from before Me. You have committed no sin because of it; rather you shall be greatly rewarded because of it, both now and in the future.[[161]](#footnote-161)

Our Torah portion also records the marriage to Hagar with all of its associated family troubles, which caused Avraham great distress. These major trials which Avraham experienced, are part of a series of ten trials. Here is a list of the trials according to Maimonides:

*1) The “Calling" of Lech Lecha, leaving behind a situation that is no longer working in order to surrender to the unknown.*

*2) The famine in Canaan, especially after G-d has promised blessing and prosperity – economic security of the entire region is threatened. Feelings of abandonment and perhaps betrayal from Life itself.*

*3) The injustice he faced in Egypt concerning Sarah – government sponsored injustice.*

*4) The war between the four kings and the five kings – being at the mercy of the turbulent political climate of the times.*

*5) The marriage to Hagar that came as a result of having no children with Sarah – family drama and relationship challenges.*

*6) The command to circumcise himself at his advanced age – carrying out G-d’s Will can be painful.*

*7) The he injustice and deception suffered at the hands of Avimelech of Grar when he also took Sarah – people could be cunning, manipulative and self-seeking at the expense of others*

*8) The sending away of Hagar after having impregnated her - family drama, heartbreak, and pain.*

*9) The sending away of his son Ishmael – family drama, heartbreak and pain.*

*10) And finally, the binding and attempted sacrifice of Yitzchak, his beloved son, Isaac – testing the limits of sanity itself*

The Ramban states that the reason that HaShem tests us is not to see whether or not we will pass. The reason for tests is to help us bring out our dormant greatness.[[162]](#footnote-162) When we are challenged to live and to practice what we know in our hearts, it brings out our reliance and connection with HaShem in a most intimate, clear and powerful way. Why does HaShem do this? “HaShem love the righteous (verse 7).” This is the greatest gift and opportunity. HaShem places us in the arena of challenge in order to make us great.

Tests draw us closer to HaShem and force us to practice what we believe. Under the stress of a test our true colors shine forth, for better or worse. We actualize our potential. How many people do we know who went through a turbulent time in life and came out a different person. We must work hard to ensure that our hearts are committed to HaShem so that we can echo David’s words with deep recognition that HaShem loves us and wants us to be great.

Tests are the banners HaShem uses to display the high levels of "those who fear [Him]." (The Hebrew word for test is *nisayon*, a word phonetically related to *nes* - banner.) By testing such people, He is proclaiming: These are the finest examples of mankind.

The Midrash speaks of the testing of a vessel while quoting our psalm:

***Midrash Rabbah - Genesis 55:2*** *The Lord trieth the righteous, etc.[[163]](#footnote-163) R. Jonathan said: A potter does not examine defective vessels, because he cannot give them a single blow without breaking them. What then does he examine? Only the sound vessels, for he will not break them even with many blows. Similarly, the Holy One, blessed be He, tests not the wicked but the righteous, as it says, 'The Lord trieth the righteous’.*

Clearly the vessels are men in the above Midrash. It is also apparent that Avraham was a sound vessel as he had now reached the mid-point of his ten trials. In speaking about the trials of the righteous/generous, David was surely thinking of Avraham (a sound vessel), and his ten tests, as he was composing this psalm. Avraham was teaching us to trust and connect with HaShem in the most intimate way possible – in the midst of a trial! Avraham was proclaiming his full reliance and trust in HaShem.

We are reading this commentary on Sivan 26. On Sivan 29, the twelve spies will be sent by Moshe to spy out the land. As we know, ten of these spies will be shown to be defective vessels which were unable to stand up to this test. Two, however, were able to withstand the test and were raised in stature because of it. Since this incident takes place in the week of our parasha, David was surely thinking of of Yehoshua and Caleb (sound vessels), and the ten spies, who were defective vessels, as he was composing this psalm.

It is also very interesting that our Psalmist speaks of a wicked archer in the very parasha that we see the birth of Ishmael, in 16:15, who will become a great archer[[164]](#footnote-164) and will torment Yitzchak, the child of promise.[[165]](#footnote-165)

**"*Ma'aseh Avot Simin L'banim,*" the deeds of our fathers are signs for their children.** Everything that occurred to our ancestors did in previous generations are lessons for us in our generation. Just as our ancestors suffered greatly while they were in *galut*, we too suffer while we are in *galut* (exile). Just as our ancestors in their *galut*were tested on a physical level, we too are being tested in our *galut*.

Finally, all tests given to us by HaShem are really ***opportunities*** for us. Be it for our personal growth, or for the glory of HaShem’s name, or, at times, for the benefit of the generation, we should realize that they are given ***only*** to those who can withstand them.

**Ashlamatah: Yeshayahu (Isaiah) ‎1:1-8 + 2:2-3‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.  | 1. The prophecy of Isaiah the son of Amoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days ‎of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah. |
| 2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. Hear, O heavens which shook when I gave My Law to My people, ‎and give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people. I called them sons. I ‎cherished and ‎glorified them, but they have rebelled against My Memra. |
| 3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider. | 3. The ox knows its owner, and the ass its master's crib; but Israel does not teach ‎to know the fear of Me, My people does not understand, to return to My Law." |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and ‎sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of ‎them, "Cherished sons'; and they corrupted their ways! They have forsaken the service of the LORD, they have despised the fear of the Holy ‎One of Israel, because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not understand so as to say, "Why are we ‎still smitten?" They continue to sin. They do not say, "For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | **6.** From the remnant ‎of the people even to the heads there is not among them one that is perfect in My fear. All of them are disobedient and rebellious; they ‎defile themselves with sins as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no ‎merits to protect them. ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because of ‎your sins it is removed from you, and given to aliens.  |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have picked ‎it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the abounding ‎goodness of the LORD of hosts not left us a remnant in His mercies, then our sins would have been with us, so that as the men of Sodom ‎we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. ‎ |
|  |  |
| 1. ¶ The word that Isaiah, son of Amoz, prophesied concerning Judah and Jerusalem.  | 1. The word of prophecy which Isaiah the son of Amoz prophesied concerning the men of Judah and the inhabitants of Jerusalem.  |
| 2. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. | 2. And ‎it will come to pass in the end of days that the mountain of the sanctuary of the LORD will be established at the head of the mountains, and ‎raised above the hills; and all kingdoms will turn to worship upon it, |
| 3. **And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.** | 3. **and many peoples will come, and say: "Come, and let us go up ‎to the mountain of the sanctuary of the LORD, to the house of the Shekhinah of the God of Jacob; that He may teach us ways that are correct ‎before Him and that we might walk in the teaching of His Law." For out of Zion will go forth the Law, and the teaching of the word of the ‎LORD from Jerusalem.** |
| 4. And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. **{P}** | 4. And He will judge between kingdoms, and will reprove many peoples, and they will beat their swords into ‎ploughshares, and their spears into pruning hooks; people will not take up a weapon against people, neither will they learn war any more. ‎ |
|  |  |

**Special Ashlamatah: I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎1:1-8 + 2:2-3‎‎**

**Chapter 1**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9,10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, **but there is no early and late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the Book Parshandatha.]** The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am; send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” **Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”**

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth** And Moses said, “Give ear, O heavens, … and may the earth hear” (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter, when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** **i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.**

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, **is only an expression of separation.** Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten...** A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it.

**and desolate of you as a heritage turned over to strangers, which is desolate of its owners.** Jonathan renders in this manner.

**8 And the daughter of Zion** shall be left devoid of its inhabitants, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, b ut cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**Chapter 2**

**2 At the end of the days** after the rebels perish.

**firmly established** fixed.

**at the top of the mountains** On a mountain that is the head of all the mountains in the importance of the mountains.

**and it shall be raised above the hills** The miracle performed on it, will be greater than the miracles of Sinai, Carmel, and Tabor.

**will stream** will gather and stream to it like rivers.

**3 to the house of the God of Jacob** Since he [Jacob] called it [the Temple site] Beth El [the house of God], therefore, it will be called on his name, but Abraham called it a mount, “On God’s mount shall He appear” (Gen. 22:14); Isaac called it a field, “to meditate in the field” (ibid. 24:63).

**4 into plowshares** koltres in O.F.

**pruning hooks** sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Bereshit (Genesis) 15:1 - 16:16**

**Yeshayahu (Isaiah) 1:1-8 + 2:2-3**

**Tehillim (Psalm) 11**

**Mk 1:32-34, Lk 4:40-41, Acts 4:1-4**

**The verbal tallies between the Torah and the Ashlamata are:**

Thing / word - דבר, Strong’s number 01697.

Saying / say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Go - הלך, Strong’s number 01980.

Steward / children - בן, Strong’s number 01121.

House - בית, Strong’s number 01004.

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Saying / say - אמר, Strong’s number 0559.

Steward / children - בן, Strong’s number 01121.

**Beresheet (Genesis) 15:1** After these things <01697> the word <01697> of the LORD <03068> came unto Abram in a vision, saying <0559> (8800), Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 ¶ And Abram said <0559> (8799), Lord GOD, what wilt thou give me, seeing I go <01980> (8802) childless, and the steward <01121> of my house is this Eliezer of Damascus?

**Yeshayahu (Isaiah) 1:2** Hear, O heavens, and give ear, O earth: for the LORD <03068> hath spoken, I have nourished and brought up children <01121>, and they have rebelled against me.

**Yeshayahu (Isaiah) 2:3** And many people shall go <01980> (8804) and say <0559> (8804), Come ye, and let us go up to the mountain of the LORD <03068>, to the house <01004> of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word <01697> of the LORD <03068> from Jerusalem.

**Tehillim (Psalm) 11:1** « To the chief Musician, A Psalm of David. » In the LORD <03068> put I my trust: how say <0559> (8799) ye to my soul, Flee as a bird to your mountain?

**Tehillim (Psalm) 11:4** The LORD <03068> is in his holy temple, the LORD’S <03068> throne is in heaven: his eyes behold, his eyelids try, the children <01121> of men.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 15:1 – 16:16** | **Psalms****Psa 11:1-7** | **Ashlamatah****Is. 1:1-8 + 2:2-3** |
| --- | --- | --- | --- | --- |
| ~d'a' | adam | Gen 16:12 | Ps 11:4 |  |
| rm;a' | saying | Gen 15:1Gen 15:2Gen 15:3Gen 15:4Gen 15:5Gen 15:7Gen 15:8Gen 15:9Gen 15:13Gen 15:18Gen 16:2Gen 16:5Gen 16:6Gen 16:8Gen 16:9Gen 16:10Gen 16:11Gen 16:13 | Ps 11:1 | Isa 2:3 |
| #r,a,  | land, earth | Gen 15:7Gen 15:13Gen 15:18Gen 16:3 |  | Isa 1:2Isa 1:7 |
| vae | flaming, fire | Gen 15:17 | Ps 11:6 | Isa 1:7 |
| rv,a]  | who, whom | Gen 15:4Gen 15:7Gen 15:14Gen 15:17Gen 16:15 |  | Isa 1:1 |
| tyIB; | house | Gen 15:2Gen 15:3 |  | Isa 2:2Isa 2:3 |
| !Be | heir, son | Gen 15:2Gen 15:3Gen 16:11Gen 16:15Gen 16:16 | Ps 11:4 | Isa 1:1Isa 1:2Isa 1:4 |
| yAG  | nation | Gen 15:14 |  | Isa 1:4Isa 2:2 |
| rb;D' | spoke | Gen 16:13 |  | Isa 1:2 |
| rb'D'  | word | Gen 15:1Gen 15:4 |  | Isa 2:3 |
| %r,D,  | way | Gen 16:7 |  | Isa 2:3 |
| hy"h' | came | Gen 15:1Gen 15:17 |  | Isa 2:2 |
| %l;h' | going, come | Gen 15:2Gen 16:8 |  | Isa 2:3 |
| hNEhi | behold | Gen 15:4Gen 15:12Gen 15:17Gen 16:2Gen 16:6Gen 16:11Gen 16:14 | Ps 11:2 |  |
| rh; | mountain |  | Ps 11:1 | Isa 2:2Isa 2:3 |
| [r;z< | offspring, seed | Gen 15:3Gen 15:5Gen 15:13Gen 15:18Gen 16:10 |  | Isa 1:4 |
| hz"x' | behold |  | Ps 11:4Ps 11:7 | Isa 1:1 |
| sm'x' | wrong | Gen 16:5 | Ps 11:5 |  |
| [d;y" | know, certain | Gen 15:8Gen 15:13 |  | Isa 1:3 |
| hwhy  | LORD | Gen 15:1Gen 15:2Gen 15:4Gen 15:6Gen 15:7Gen 15:8Gen 15:18Gen 16:2Gen 16:5Gen 16:7Gen 16:9Gen 16:10Gen 16:11Gen 16:13 | Ps 11:1Ps 11:4Ps 11:5Ps 11:7 | Isa 1:2Isa 1:4Isa 2:2Isa 2:3 |
| ~Ay | day | Gen 15:18 |  | Isa 1:1Isa 2:2 |
| ac'y" | come forth | Gen 15:4Gen 15:5Gen 15:7Gen 15:14 |  | Isa 2:3 |
| hr'y"  | shoot |  | Ps 11:2 | Isa 2:3 |
| !WK | make ready |  | Ps 11:2 | Isa 2:2 |
| yKi | because | Gen 16:11 | Ps 11:3 |  |
| lKo | all | Gen 15:10Gen 16:12 |  | Isa 1:5Isa 2:2 |
| aol  | no | Gen 15:3Gen 16:1Gen 16:10 |  | Isa 1:6 |
| hm' | what | Gen 15:2Gen 15:8 | Ps 11:3 | Isa 1:5 |
| !mi | through | Gen 16:2Gen 16:3 |  | Isa 2:2Isa 2:3 |
| !A[' | iniquity | Gen 15:16 |  | Isa 1:4 |
| !yI[; | sight | Gen 16:4Gen 16:5Gen 16:6 | Ps 11:4 |  |
| l[; | therefore | Gen 16:14 |  | Isa 1:1Isa 1:5 |
| ~ynIP' | presene, face | Gen 16:6Gen 16:8Gen 16:12 | Ps 11:7 |  |
| hq'd'c. | righteousness | Gen 15:6 | Ps 11:7 |  |
| rAPci  | birds | Gen 15:10 | Ps 11:1 |  |
| ~yIm;v' | heaven | Gen 15:5 | Ps 11:4 | Isa 1:2 |
| [m;v' | listened, hear | Gen 16:2Gen 16:11 |  | Isa 1:2 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 15:1-16:16** | **Psalms****Psa 11:1-7** | **Ashlamatah****Is. 1:1-8****+ 2:2-3** | **Peshat****Mk/Jude/Pet****Mk 1:32-34** | **Remes 1****Luke****Lk 4:40-41** | **Remes 2****Acts/Romans****Acts 4:1-4** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | hear, heard |  |  | Isa 1:2  |  |  | Act 4:4 |
| **ἀνήρ** | husband, men | Gen 16:3 |  |  |  |  | Act 4:4 |
| **γίνομαι** | came, become | Gen 15:1 Gen 15:4 Gen 15:17  |  |  | Mar 1:32 |  | Act 4:4  |
| **δαιμόνιον** | demons |  |  |  | Mar 1:34  | Luk 4:41  |  |
| **δύνω / δῦμι** | went down |  |  |  | Mar 1:32 | Luk 4:40 |  |
| **εἴδω** | seeing, knowing | Gen 16:4 Gen 16:5 Gen 16:13 Gen 16:14  | Psa 11:7 | Isa 1:1  | Mar 1:34  | Luk 4:41  |  |
| **ἐξέρχομαι** | come forth, go forth | Gen 15:4Gen 15:5Gen 15:7Gen 15:14 |  | Isa 2:3 |  | Luk 4:41  |  |
| **ἐπιτίθημι** | place |  |  | Isa 1:6  |  | Luk 4:40  |  |
| **ἥλιος** | sun | Gen 15:12 Gen 15:17  |  |  | Mar 1:32  | Luk 4:40  |  |
| **θεός** | GOD | Gen 15:6 Gen 15:7 Gen 16:5 Gen 16:13 |  | Isa 2:2 Isa 2:3  |  | Luk 4:41 |  |
| **θεραπεύω** | cured |  |  |  | Mar 1:34 | Luk 4:40  |  |
| **κατά** | according to, against | Gen 15:8 Gen 16:12  |  | Isa 1:1 |  |  |  |
| **λαλέω** | speaking, spoke | Gen 16:13 |  | Isa 1:2 | Mar 1:34  | Luk 4:41 | Act 4:1 |
| **λαός** | people |  |  | Isa 1:3 Isa 1:4 Isa 1:7  |  |  | Act 4:1 Act 4:2 |
| **λέγω** | saying | Gen 15:1 Gen 15:2 Gen 15:4 Gen 15:18  |  |  |  | Luk 4:41  |  |
| **λόγος** | word |  |  | Isa 2:3  |  |  | Act 4:4  |
| **νόσος** | diseases |  |  |  | Mar 1:34  | Luk 4:40 |  |
| **πᾶς** | all, things, entire | Gen 15:10 Gen 16:12  |  | Isa 1:5  | Mar 1:32 | Luk 4:40  |  |
| **πιστεύω** | believe | Gen 15:6  |  |  |  |  | Act 4:4  |
| **ποικίλος** | various |  |  |  | Mar 1:34  | Luk 4:40 |  |
| **πόλις** | city |  |  | Isa 1:7 Isa 1:8  | Mar 1:33  |  |  |
| **τίθημι** | put, place, establish | Gen 15:10  |  |  |  |  | Act 4:3  |
| **υἱός** | son | Gen 15:2 Gen 16:11 Gen 16:15  | Psa 11:4 | Isa 1:1 Isa 1:2 Isa 1:4  |  | Luk 4:41 |  |
| **φωνή** | voice | Gen 15:4 Gen 16:2  |  |  |  |  |  |
| **χείρ** | hand | Gen 16:6 Gen 16:9 Gen 16:12  |  |  |  | Luk 4:40  | Act 4:3  |
|  |  |  |  |  |  |  |  |

**Pirqe Abot**

**Pereq Alef**

**Mishnayot 11 & 12**

**By:**

**Rabbi Reuven P. Bulka**

**‎11 Avtalyon says: Scholars - be careful with your words lest you incur the penalty of exile, and will be exiled to a place ‎of evil waters, and the disciples who follow you will drink from them and die, and thus the Name of Heaven will be ‎profaned. ‎**

Although one should not seek to join the high society of rulership, this does not mean that one should publicly denigrate the ruling authorities ‎or even be insensitive to their potential reactions. ‎

Precisely because the rulers are likely to legislate laws which are unfair and even cruel, as they are removed from the grass roots, precisely for ‎this reason is the Scholar who is committed to communal concern likely to rebel or protest. ‎

Scholars, however, carry on their shoulders a heavy responsibility. They have a community which follows them, the community of people ‎thirsting for knowledge. The scholar must therefore weigh very carefully any remark of protest before making it. If there is a chance the protest ‎will awaken the slumbering authorities to what is just, the protest should be made. But if the protest is likely to be met by a violent reaction, ‎the exile of the Scholar from the community to an isolated area removed from the immediate pale, then second thought must be given. It is ‎good to be a hero, but irresponsible to be a hero when other people are likely to suffer. The students of the Scholar, dutifully following even to ‎a place of evil waters, a place divorced from communal roots and lacking in spiritual vibrancy, are still in a developmental phase. The ‎disparity between what they are taught and their new environment may create conflict in them, and lead them away from their tradition. ‎Though they will be thought of as students of the Scholar, they will go a different way, even possibly profaning the Name of Heaven through ‎their misrepresentation. ‎

This scenario may seem a bit far-fetched, but it is not outside the realm of possibility. The ethics of protest demand that the Scholar-protester ‎be concerned with more than getting an opinion expressed to rid the self of guilt. The Scholar must weigh with meticulous care the full ‎implications and possible ramifications of the outburst.

**‎12 Hillel and Shammai received the tradition from them [Shemaya and Avtalyon]. Hillel says: Be of the disciples of ‎Aharon, loving peace and pursuing peace, loving humankind and bringing them near to the Torah. ‎**

In exhibiting meticulous care and concern for others, Aharon is an outstanding model. Even today it is possible to be a disciple of Aharon. ‎Being a disciple does not mean merely to listen to the lectures of a teacher, in which case presence would be mandatory. Being a disciple means ‎to follow the teachings of the sage or saint. This following transcends time and spans the generations. ‎

The difference between loving peace and pursuing peace is the difference between passivity and activity. More precisely, pursuing peace is ‎the natural tendency of one who truly loves peace. It is a necessity to fully appreciate the need for peace as a societal norm and love peace ‎before one can authentically venture out to pursue peace. But, once having been convinced of the need for peace and therefore loving it, one ‎cannot help but pursue it. ‎

Still, even peace is not the ultimate goal. Peace is a stable equilibrium, a form of social homeostasis. It is too static to be viable, and is likely, ‎lacking directedness, to give birth to irritation, frustration, and eventual disintegration of the peace. ‎

Peace must be based on a love of humankind and a concern for its development. Once peace is achieved, the ‎immediate task is to give life direction and purpose. ***Loving humankind and bringing them near to the Torah*** gives peace the directedness and value orientation which at once ensures the peace and brings personal and communal harmony. ‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 15:1 - 16:16**

**“In a vision saying”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL****Tosefta****(Luke 4:40-41)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:32-34)****Mishnah א** |
| And **at the setting of the sun [just after Habdalah]**, all who were sick with various manners of disease [and calamity] brought (led) them to him (Yeshua) and he pressed his hands on each of them [willingly out[[166]](#footnote-166) of his graciousness righteous/generosity] cured them. But the shedim – demons came out of many, saying and shouting “You are the son[[167]](#footnote-167) of G-d” (Messiah)! And he rebuked [them and would] not permit them to speak, because they knew (da’at) that he is the Messiah. | **And evening being come, at sunset[[168]](#footnote-168) [just after Habdalah] they (the people of the community) brought to him (Yeshua) all manner[[169]](#footnote-169) of sick or those controlled (possessed) by shedim – demons. And the entire city gathered around the door [of the home where he was staying). And he (Yeshua) [willingly out of his graciousness,[[170]](#footnote-170) righteous/ generosity] cured[[171]](#footnote-171) various diseases [and calamities] and cast out many shedim – demons; and he would not permit the shedim – demons speak, because they knew who he was.** |
|  |
| **School of Hakham Shaul****Remes****(Acts. 4:1-4)****Pereq א** |
| **א** Now [while Hakham Tsefet and Hakham Yochanan] were speaking to the people, the Kohanim (Priests) of the Tz’dukim (Sadducees) with the captain of the Bet HaMikdash (Temple guard)[[172]](#footnote-172) and the Tz’dukim (Sadducees) came to them, being indignant because they (Hakham Tsefet and Hakham Yochanan) were teaching the people concerning Yeshua’s resurrection from the dead. And they laid their hands on them (arrested Hakham Tsefet and Hakham Yochanan) and put them in prison until the next day, for it was already **evening (the sun was setting)**.[[173]](#footnote-173) But many of those who heard[[174]](#footnote-174) the teachings [of Hakham Tsefet and Hakham Yochanan] became faithfully obedient[[175]](#footnote-175) [to the Master’s Mesorah] and they numbered about five-thousand. |

**Commentary to Hakham Tsefet’s School of Peshat**

**Habdalah**

We note here that the sun has set and that Habdalah has come and gone. This ceremony, practiced at the end of every Shabbat **separates** the Holy from the mundane (profane). The timing of Habdalah in the Nazarean Codicil is often referred to as “the first of the week.” τη μια των σαββατων συνηγμενων (*tē mia tōn sabbatōn sunēgmenōn*)[[176]](#footnote-176) in this case the Talmidim met at the “first of the week” referring to the time just after Habdalah and not Sunday morning. It is most likely that they lived in a communal setting with an Erub so they could “come together” for Habdalah and have a meal.

The key thought in our present pericope being separation between the Holy and **profane**. We would not usually translate the concept of division as division between the Holy and profane, preferring the separation between the Holy and the **mundane**. We have used this term because of the setting where Yeshua must separate between the holy and profane in those persons possessed with demons, making a play on words.

**HA – MAVDIL**

**Ha – Mavdil** (Heb. הַמַּבְדִּיל; “who distinguishes”), name of a hymn sung in the Havdalah ceremony at the close of the Sabbath. The acrostic yields the name of the author Isaac the Younger (probably Isaac b. Judah Ibn Ghayyat of Spain (1030–1089). There are two versions of the hymn; in both the refrain starts: “**May He who maketh a distinction between holy and profane pardon our sins (in most versions: “and our wealth”); may he multiply our offspring as the sand and as the stars in the night.**” The hymn was probably composed for the concluding service (*Ne’ilah*) of the Day of Atonement. One version is still recited as a *selih*̣*ah piyyut* in the *Ne’ilah* service of some of the Sephardi rites (e.g., Algeria); the other, and better known version, has become the standard hymn for the *Havdalah* service in all Jewish rites.[[177]](#footnote-177)

The citation above demonstrates the antiquity of the relationship between Habdalah and the Torah Seder where Abram is promised the blessing of innumerable seed. Based on the citation from the Encyclopedia Judaica we would opine that the *piyyut* was actually much older than the cited dates. The antiquity of Habdalah predates the Men of the Great Assembly. Therefore, we must believe that the basics of Habdalah originated long before this period. A regular distinction between the Sabbath and Habdalah was possibly initiated before the giving of the Torah at Sinai. Given the fact that Hakham Tsefet is called the “leader of the poets” by Rashi's grandson, Rabbenu Tam in his Otzar HaMidrashim.[[178]](#footnote-178) And having penned Nishmat ("Soul of"), which opens with the words, "The soul of every living being will bless your name"[[179]](#footnote-179) causes us to wonder how far-reaching his influence was on the Yom Kippur service and the early Siddur.

NISHMAT KOL ḤAI (Heb. נשְמַת כָל חַי; “The soul of every living being”), the initial words and name of a prayer recited at Sabbath and festival morning services at the conclusion of the Pesukei de-Zimra introductory biblical hymns. This prayer expresses the gratitude men owe to God for His mercies in sustaining them. In talmudic literature it is called *Birkat ha-Shir* (“Benediction of the Song,”Pes. 10:7, and 117b–118a). Based upon the opinion of R. Johanan, *Nishmat* also became part of the Passover *Haggadah*. *Nishmat* consists of three main sections. The first contains an avowal of God’s unity: Besides Thee we have no King. Deliverer, Savior, Redeemer… We have no King but Thee.” Some scholars believed that this passage was composed by the apostle Peter as a protest against concepts foreign to pure monotheism.[[180]](#footnote-180)

Hakham Tsefet is actually referred to as the “Hakham of the poets by Rashi's grandson, Rabbenu Tam in his Otzar HaMidrashim.[[181]](#footnote-181) These thoughts show us just how closely associated Hakham Tsefet was with the House of Hillel. We also note that the Houses of Hillel and Shammai differed in their order of blessings for Habdalah.

**m. Ber. 8:5** The House of Shammai say, “[The order of the blessings at the conclusion of the Sabbath is] lamp, meal, spices, and *[[182]](#footnote-182)habdalah*.” But the House of Hillel says, “Lamp, spices, meal, and *habdalah*.” [The blessing over the lamp—] the House of Shammai say, “Who created the light of the fire.” But the House of Hillel say, “Who creates the lights of the fire.” [[183]](#footnote-183)

Consequently, we can see the order that Yeshua would have followed. The Peshat materials of Mordechai allude to the separation between the Holy Torah Scholar filled with **חן** grace – gracious, and the demon possessed who gathered at the door. His Eminence Rabbi Dr Yosef ben Haggai has correctly stated that these events did not take place “inside” the house but at the door og the house where the mezuzah was located. Again, the mezuzah makes further distinction between the holy (inside) and the profane (outside). As we commented in a recent pericope, **the gate (door) to the soul is the mind**. If the mind is properly guarded, with the Mezuzah (Shema Yisrael, the recital of pure monotheism) we will not have any possibility of demonic possession.

**Demon Possession**

We do not intend to elaborate at great lengths on the “demonic” ranks and numbers. This study would be time consuming and unfruitful for present purposes. We have no need to focus on the *shedim* – demons, their origins and numbers save for the sake of illustrating varied points of interest. The phrase “demon – possessed” speaks volumes. Namely, that the person who is inhabited by the *shade* – demon is the “possession” of the *shade.*

Now of these souls some descend upon the earth with a view to being bound up in mortal bodies, those namely which are most nearly connected with the earth, and which are lovers of the body. But some soar upwards, being again distinguished according to the definitions and times which have been appointed by nature. Of these, those which are influenced by a desire for mortal life, and which have been familiarised to it, again return to it. But others, condemning the body of great folly and trifling, have pronounced it a prison and a grave, and, flying from it as from a house of correction or a tomb, have raised themselves aloft on light wings towards the aether, and have devoted their whole lives to sublime speculations. [[184]](#footnote-184)

For those who love the body and feral pleasure, the intermediaries bind them to their incontrollable pleasures with the control of a *shade* – demon. We should also note that by use of “*shade* – demon,” Hakham Tsefet is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. Again, we state that the Torah Scholar is never controlled or possessed by the *shedim* – demons.

**B’resheet 15:5** And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

 **And He took him outside** According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, “Go out of your astrology,” for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (*Ned.* 32a, *Gen. Rabbah* 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of **הַבָּטָה**, looking down from above (*Gen. Rabbah* 44:12).

Rashi’s comments illustrate the point that Hakham Tsefet is trying to make. That point is that these intermediaries do not control the Torah Scholar and Torah observant Jews.[[185]](#footnote-185) Lloyd Gaston makes the illustration of this point in his book “Paul and the Torah.”

The Gentile Predicament. Even to set down conclusions briefly will distort Paul. He did not begin with an objective analysis of the Gentile situation, and he thought mythologically rather than systematically about it. Nevertheless, it might be helpful to oversimplify here in order to make clear what is at issue. Chapter 1 raises the question of how the law relates to Gentiles in early Jewish thought. Chapter 2 carries the argument further by discussing in particular the apocalyptic conception of the angels of the nations. Since these two essays were written, there has appeared a significant study of Paul’s theology advocating apocalyptic as the matrix for all of Paul’s thought. An even more recent book revives the “principalities and powers” as part of Paul’s background. It is to be hoped that these two works will provide the stimulus for renewed attention to these important aspects of first-century thought.

The basic myth can be baldly stated. If early Judaism thought that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Paul, but the basic pattern must be presupposed as part of the first century world-view.[[186]](#footnote-186)

Gaston is demonstrating that there are elemental agents whose principle duty is rule over the world, specifically the gentiles. However, should the Jewish people fail to allow themselves to be controlled by the Torah, these agents will seek to control them as well.

δαίμων is not a word of bad omen in Greek. In the earlier language, it is used interchangeably with θεός, though more commonly it denotes the abstract notion of deity. In the later language, it denotes inferior deities, beings between God and man.[[187]](#footnote-187)

**and he would not permit the *shedim* – demons speak, because then knew who he was.**

According to popular belief demons are “shades” which appear in all kinds of places, especially the lonely, at all possible times, especially at night, and in the most varied forms, especially those of uncanny beasts.[[188]](#footnote-188)

**Peroration**

The mention of Habdalah and the allusion to the mezuzah makes Hakham Tsefet’s point and lesson very clear. Freewill allows us to be “controlled” by our choice. We can be controlled by the Torah and the Oral Torah or, we can be controlled by the *shade* – demon of our choice. The present pericope demonstrates a number of people who were controlled by the *shedim –* demons, which they had previously chosen. However, seeing the light of the Master’s Mesorah these people came to a place that they desired restoration. This is an echo of last week’s statements in 2 Luqas (Acts) (3:17-26)…

“Therefore, do Teshubah and return to God so that your sins may be wiped out, and so that the times of strengthening (comforting) may come from the presence of the LORD, so He will send the Messiah **Yeshua chosen for you**.”

The final statement demonstrates G-d’s choice for us.

**Remes Commentary to Hakham Shaul**

**Habdalah**

One cannot escape the sublime connection between the present Peshat pericope of Hakham Tsefet and the Torah Seder account of the “covenant of the pieces.” We should immediately note the verbal and thematic connection between these two pieces of materials.

**And evening, at sunset[[189]](#footnote-189) [just after Habdalah]**

**B’resheet 15:12** **Now the sun was ready to set**, and a deep sleep fell upon Abram, and behold, a fright, a great darkness was falling upon him.

We would also like to point out that during the Habdalah ceremony we light the multi-wicked candle called a **לפיד** (*lapid –* torch) and recite the blessing for fire. However, the subtlety is in the stars as lights (fires) of the heavens. The number of the stars are associated with the “seed” of Abraham. Furthermore, the **לפיד** (*lapid*) is reminiscent of the smoking furnace of our present Torah Seder.

**B’resheet 15:17** Now it came to pass that **the sun had set**, and it was dark, and behold, a smoking furnace and a **fire brand**, which passed between these parts.

**And the entire city gathered around the door. And he (Yeshua) [willingly out of his graciousness,[[190]](#footnote-190) righteous/generosity]…**

The souls of the B’ne Yisrael are to shine like the stars of the heavens. Therefore, we would suggest that there is a sublime hint to the beauty of the Jewish soul. Like a bright and brilliant star, Messiah appeared at the door of Hakham Tsefet’s house. The surrounding community saw this star and came to see its brilliance. Having seen the essence of the star within Yeshua i.e. the Torah and Oral Torah, the souls possessed by demons desired to reflect this light.

**Pro. 19:6** Many will entreat the favor of the **Prince** (**generous נָדִיב *– nadib*** man**)**,**[[191]](#footnote-191)** and everyone is a friend to a man who gives gifts.

**6** **The great will beg the favor of a generous man, and everyone is a friend** All become friends to a man who gives gifts. This may be interpreted as referring to those who give **charity**, and **it may be interpreted as referring to those who disseminate the Torah.** (Rashi)

The Hebrew root **נָדִיב** (*ndb*) connotes an **uncompelled and free movement of the will** to divine service or sacrifice. Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the *shedim* – demons giving them **uncompelled and free movement of the will**.

The trade-off for those possessed by *shedim* – demons was that of bondage to “terrestrial virtue” for “heavenly virtue.” Here we comment in Remes albeit the explanations of So’od would better suffice. Nevertheless, the Remes hint suggests that the legalistic nature of the Shammaite has permeated the region of the north. Legal bondages have gripped the “entire city.”[[192]](#footnote-192) The true essence of the Jewish soul is that of Torah. If that essence is corrupted by any deviation from the truth of the Torah, the soul will suffer innumerable forms of impairment. For example, the damage brought to the soul of the leper is the result of *lashon hara* – evil speech. It is noteworthy to mention that those who flee from authority or submit to despotic authority damage their soul.

For you think that you are endowed with some great skill because you have devised absurd opinions imposing upon you by an appearance of probability, in opposition to the truth: but in reality you are proved to be destitute of skill, **in as much as you are unwilling to be healed of that terrible disease of the soul, ignorance**. (Leg 3:36) [[193]](#footnote-193)

The leper was banished from the presence of G-d to the regions beyond the camp. Here he was given room and space to do Teshuba. Yet those who are expelled from the camp (Divine Presence) often become prisoners to wickedness. The teshuba of the leper brings purity to the soul, which in turn heals the body. If the leper will not do teshuba, the damage to his soul and body becomes irreparable.

**Righteousness by Faith?**

While we can see that legalism is not G-d’s way, we must also assert that neither is “salvation by faith.” However, “salvation” is by **faithful obedience to the Torah and Oral Torah** as genuine truth. Hakham Shaul follows the refrain “And he believed in the Lord, and He accounted it to him as righteousness/generosity” in the Nazarean Codicil four times with Hakham Ya’akov citing this reference once.[[194]](#footnote-194)

Rashi translated B’resheet as follows…

**B’resheet 15:6** And he believed in the Lord, and He accounted it to him as righteousness. (Rashi)

The Ramban translates the same passage as follows…

**B’resheet 15:6** And he trusted HaShem, and He reckoned it to him as righteous. (Ramban)

The Ramban from a Remes hermeneutic suggests, “Abraham believed G-d that he would have an offspring.” He (Ramban) further states that Abraham believed that he would have offspring because of “G-d’s righteousness,” not his (Abraham’s) “righteousness.” Hakham Shaul makes his point clear in declaring the purpose of his letter to the Romans.

**Rom 1:5** Through him (Yeshua) we have received chesed and a commission to bring into **faithful** **obedience[[195]](#footnote-195)** [to the Torah] among all the Gentiles under his (Messiah’s) authority, **Rom 1:17** For in it ***the* righteousness of God** which is revealed from **faithful obedience to faithful obedience**; as it is written, "**but the righteous *man* will live by faithful obedience.**"

It is very interesting that Hakham Shaul’s words are twisted and contorted to give license for any lifestyle one should choose, when Hakham Ya’akov cites the same passage arguing “justification” **through faithful obedience**. Simply stated, Hakham Shaul’s words are contorted for self-gratification by those who have no understanding of the Torah.[[196]](#footnote-196)

**Olly olly oxen free**

When we were children, we would play “hide and seek” and “kick the can.” While everyone is familiar with the concept of “hide and seek” the rules of “kick the can” are different. Kick the can was a game similar to hide and seek. However, the point of the game was to “guard the can.” The can was usually filled with rocks, which were the “treasure.” The guardian of the can had to look for those hiding nearby, like “hide and seek.” The trick for those hiding was to wait until the guardian of the can was gone to look for those in hiding. When he was not guarding the can those in hiding would come and “kick the can” full of treasure. If this was accomplished without being caught by the guardian, all those in hiding were “liberated and free.” The person who was able “kick the can” without being caught would shout out “olly olly oxen free.” The rest of those in hiding came out to have their chance at kicking the can.

The game of “hide and seek” used the same refrain. However, this was usually after the “seeker” became tired of hunting for the hiding souls without any success. His, “olly olly oxen free” meant that all those in hiding could come out into the open without any penalty. It is hard to determine the etymology of the phrase “olly olly oxen free.” There are several suggested possibilities. However, the point was that those in hiding out were free to come in home free, without penalty per se. So, why should we use this refrain in a commentary on Torah?

**B’resheet 15:13** And He said to Abram, "You shall surely know that your seed will be strangers

Hakham Tsefet connects to the Torah Seder with the *shedim* – demons because of their feral attributes. Rabbi Culi tells us that the animals of the Abrahamic vision represent those four empires that would subjugate the B’ne Yisrael.[[197]](#footnote-197)

The Peshat or literal interpretation of the cited text is that the “seed of Abraham” will go into exile and eventually be redeemed. Rashi suggests that the “fright” Abraham experienced is due to the troubles that his seed would face in their exiles. Our Remes interpretation of the passage can read, “your seed will be strangers,” *gerim* who must be “grafted into “the stock of the B’ne Yisrael. However, the hiding souls we are referring to are the lost souls of the Babylonian and now, the great exile. As such, we cry out to all those in hiding, “olly olly oxen free.” We Nazarean Jews will share the virtues of the heavens. “Now (the) virtue (of the heavens) is called a paradise metaphorically, and the appropriate place for the paradise is Eden; and this means luxury: and the most appropriate field for virtue is peace, and ease, and joy; in which real luxury especially consists.” (Leg 1:45)[[198]](#footnote-198)

**Peroration**

How often and how much the two Hakhamim, Hakham Tsefet and Hakham Shaul collaborated with regard to the Triennial Torah Seder and Peshat/Remes materials would be conjecture. Here our point is to demonstrate that these two Hakhamim were very much in tune with each other. Hakham Tsefet speaks of *shedim* – demons, dark and Habdalah. Hakham Shaul mimics this material in Luqas 4:40-41. However, the wily Hakham Shaul weaves his web in 2 Luqas (Acts) 4:1-4 by placing the Hakhamim into a prison for teaching the resurrection. This is pictured in Abraham’s sleeping, dream vision during the day.

The Peshat lays the foundation for our Remes so carefully and cleverly that we often overlook the subtle materials which should be used as hints. Accumulating the points of the Nazarean Codicil in conjunction with the message of the Torah Seder we should see the grand picture.

The control and possession by the *shedim* – demons is clearly a hint to the controlling powers of the intermediaries who police and govern the nations. However, if this is all the further we take this notion we will have missed the whole point and truth of being Nazarean Jews, serving in the Palace of the Master. Hakham Tsefet makes it VERY clear that the B’ne Yisrael would submit to the coming “Governance of G-d” through the Bate Din and Hakhamim. Therefore, the B’ne Yisrael remains directly under the control of every G-d-fearing Hakham and Bate Din. This begs the question of how the Gentiles relate to G-d. Every preacher in the world will agree that they must submit to the Master’s regime. The gentiles who would turn to G-d are brought under the authority of the Master and his intermediaries, the Nazarean Bate Din and Hakhamim.

**Col 2:15** When he (Yeshua) had disarmed the rulers and authorities (intermediaries), he made a public display of them, having triumphed over them through him.

**Eph 3:10-11** so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. *This was* in accordance with the eternal purpose which He (God) carried out in Yeshua HaMashiach our Master,

**Titus 3:1** Remind them to be subject to [Nazarean] rulers, to authorities, to be obedient, to be ready for every good deed,

While these verses look to the future they are also seated in present realities. Therefore, the Nazarean Jews should accept their duty as the intermediaries of the nations and shine like the stars of the heavens.

Amen v’amen

**Connections to the Torah and related Readings**

I have annotated the verbal connections in the footnotes of the commentary.

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
|  |  |
| **Mark 1:32-34** | It is the religious duty of every Nazarean Jew, to celebrate Habdalah at it appropriate time. |
|  | It is the religious duty of every Nazarean Jew, to minister to the sick and demon possessed willingly and graciously. |
|  | It is the religious duty of every Nazarean Jew, to place a Mezuzah at the doors and gates of his home. |
|  |  |
| **2 Luqas 4:1-4** | It is the religious duty of every Nazarean Jew, to teach the resurrection of Yeshua our Master. |
|  | It is the religious duty of every Nazarean Jew, to seek and produce faithfully obedient talmidim. |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 15:1?
3. What questions were asked of Rashi regarding Gen. 15:2?
4. What questions were asked of Rashi regarding Gen. 15:6?
5. What questions were asked of Rashi regarding Gen. 15:10?
6. What questions were asked of Rashi regarding Gen. 15:15?
7. What questions were asked of Rashi regarding Gen. 16:1?
8. What questions were asked of Rashi regarding Gen. 16:3?
9. What questions were asked of Rashi regarding Gen. 16:13?
10. Hakham Shaul states in Rom 11:29: “For the gifts and the calling of God are irrevocable.” Does this statement accords with Ramban’s proposition that the gift of the land and a natural heir to Abraham were solely dependent on the righteousness/generosity of G-d? Please explain your answer.
11. The Sages say: **“‎'Abram' will not have ‎a son as his heir, but 'Abraham' will have a son as his heir.”** To what are the Sages alluding to?
12. How do the events in the covenant between the peices prefigures and serves as precedent for the events which would later take place at Mt. Sinai in the giving of the Law? And what principle does this alludes to?
13. ‎What does the Ramban wants to intimate when he states: **All this reflects the ethical conduct of Sarah and her respect towards her husband ?**
14. What is the purpose of the tests that G-d, most blessed be He sends to us? And is there any benefit in protesting to G-d for these tests?
15. What are the major purposes of the ceremony of Habdalah?
16. Why is it that “the first of the week” is not Sunday bu just immediately after Habdalah?
17. Why is it so important for B’ne Noach and Converts as well as Jews to submit to the Hakhamim and accept Rabbinici authority of themselves?
18. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Sabbath: “Vay’hi Abram”**

**“And when Abram was”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי אַבְרָם** |  |  |
| **“Vay’hi Abram”** | Reader 1 – B’resheet 17:1-6 | Reader 1 – B’resheet 18:1-4 |
| **“And when Abram was”** | Reader 2 – B’resheet 17:7-9 | Reader 2 – B’resheet 18:5-7 |
| **“Y cuando Abram tenía”** | Reader 3 – B’resheet 17:10-14 | Reader 3 – B’resheet 18:7-9 |
| B’resheet (Gen.) Gen. 17:1-27 | Reader 4 – B’resheet 17:15-17 |  |
| Ashlamatah: Jer. 33:25 – 34:5 + 34:8-13  | Reader 5 – B’resheet 17:18-20 |  |
|  | Reader 6 – B’resheet 17:21-23 | Reader 1 – B’resheet 18:1-4 |
| Psalms 12:1-9 | Reader 7 – B’resheet 17:24-27 | Reader 2 – B’resheet 18:5-7 |
|  |  Maftir – B’resheet 17:24-27 | Reader 3 – B’resheet 18:7-9 |
| N.C.: Mark 1:35-39Luke 4:42-44 & Acts 4:5-12 |  Jer. 33:25 – 34:5 + 34:8-13 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Exodus 20:18. [↑](#footnote-ref-1)
2. Ecclesiastes 8:14. [↑](#footnote-ref-2)
3. Your reward will be 'very great.' ‎ [↑](#footnote-ref-3)
4. "Both worlds," literally "two tables," a Rabbinic figure of speech (Berachoth 5b) signifying access to the best of this world and also of the hereafter. [↑](#footnote-ref-4)
5. Deuteronomy 1:10. [↑](#footnote-ref-5)
6. Above, 13:15-16. [↑](#footnote-ref-6)
7. Verses 2-3 here. [↑](#footnote-ref-7)
8. Jeremiah 18:7-10, with some changes. ‎ [↑](#footnote-ref-8)
9. See ibid., 5:25. [↑](#footnote-ref-9)
10. Beresheet Rabba 44:5. [↑](#footnote-ref-10)
11. Ibid., 76:2. [↑](#footnote-ref-11)
12. Genesis 32:8. [↑](#footnote-ref-12)
13. Jonathan and R'dak. Jonathan translates: "For I pass from the world." R'dak expressly ‎says that Abraham feared that he might "die" childless. [↑](#footnote-ref-13)
14. Ecclesiastes 12:5. Now just as ***holech*** here refers to death, so in the words of Abraham it has the same ‎connotation. [↑](#footnote-ref-14)
15. Jeremiah 17:6. [↑](#footnote-ref-15)
16. Joshua 6:1 [↑](#footnote-ref-16)
17. Verse 3 here. ‎ [↑](#footnote-ref-17)
18. Ramban here suggests that Abraham's faith in the first promise (see above, Note 4 above) remained unshaken. However, as he grew older, he feared that if his ‎son will be born near the time of his death, Eliezer will do with the child as he pleases, and he instead will become his heir. On this matter of inheritance G-d now ‎assured Abraham that he should not worry for his seed will inherit him. (Tur.) [↑](#footnote-ref-18)
19. Further, 16:15. How then could the Midrash say, " 'Abram' indeed may not ‎have a son?" [↑](#footnote-ref-19)
20. Verse 3 here. [↑](#footnote-ref-20)
21. Verse 4 here. [↑](#footnote-ref-21)
22. That "Sarai " will not bear a child, but "Sarah" will. [↑](#footnote-ref-22)
23. See further, 17: 17. [↑](#footnote-ref-23)
24. Numbers 23:29. [↑](#footnote-ref-24)
25. Above, Verse l. ‎ [↑](#footnote-ref-25)
26. See above, Note 4, and Ramban to Verse 2. ‎ [↑](#footnote-ref-26)
27. Further, 41:21. [↑](#footnote-ref-27)
28. Psalms 132:11. [↑](#footnote-ref-28)
29. Isaiah 45:23. "Says ‎the Eternal" is here an addition based upon Genesis 22:16. [↑](#footnote-ref-29)
30. Ramban is now suggesting that Abraham did consider his having a child as being a reward for his ‎deeds, but the Holy One, blessed be He, accounted it to him as an act of righteousness in order not to diminish his future reward for his good deeds. [↑](#footnote-ref-30)
31. Further, ‎‎50:20. [↑](#footnote-ref-31)
32. Psalms 106:31. [↑](#footnote-ref-32)
33. See Numbers 25:7-8. [↑](#footnote-ref-33)
34. Psalms 89:29. [↑](#footnote-ref-34)
35. Above, 11:28. ‎ [↑](#footnote-ref-35)
36. Ibid., 12:7; 13:15. [↑](#footnote-ref-36)
37. Verse 8. Meaning: "How will I know that this gift of the land will be an enduring one, unaffected by my sins?" This interpretation ‎is clearly stated by Ramban further on in the text. [↑](#footnote-ref-37)
38. II Kings 20:8. [↑](#footnote-ref-38)
39. Instead, He made a covenant with him to inherit the land by all means. (Tur.) [↑](#footnote-ref-39)
40. Jeremiah 18:7-8. [↑](#footnote-ref-40)
41. "Three heifers and three she-goats." (Onkelos.) [↑](#footnote-ref-41)
42. Parah 1:1. And here when the verse says ***eglah*** (heifer) it cannot therefore refer to a ‎three-year old, as Ibn Ezra says. [↑](#footnote-ref-42)
43. The heifer, the she-goat and the ram. [↑](#footnote-ref-43)
44. Leviticus 7: 7. [↑](#footnote-ref-44)
45. Ezekiel ‎‎42:6. ‎ [↑](#footnote-ref-45)
46. In ‎Verse ‎9. [↑](#footnote-ref-46)
47. 1:14. [↑](#footnote-ref-47)
48. Deuteronomy 32:11 [↑](#footnote-ref-48)
49. Leviticus 1:12. [↑](#footnote-ref-49)
50. Ibid., 7:30-32 ‎ [↑](#footnote-ref-50)
51. Ibid., 4:31; 7:2-5. [↑](#footnote-ref-51)
52. In verse 9 above. [↑](#footnote-ref-52)
53. Ibid, 1:17. [↑](#footnote-ref-53)
54. 44:14. [↑](#footnote-ref-54)
55. See Rashi, Leviticus 1:15 and 5:8. The principle is derived from the following textual inference: Since Abraham was asked to bring both "a turtle-dove and ‎a young pigeon," why does Scripture conclude by saying, *And the bird [hatzipor – singular] he did not split*? This is to indicate that of the two kinds of sacrifices ‎to be brought from fowl, namely, the Sin-offering and the Whole-offering, only one would be subject to the injunction not to separate it, and Scripture later specifies ‎that this is the bird Sin-offering. (Leviticus 5:8). [↑](#footnote-ref-55)
56. "A dread," "a great," "darkness," "fell." [↑](#footnote-ref-56)
57. Mentioned further in the text. [↑](#footnote-ref-57)
58. See Ramban further, Verse ‎‎17, as to the nature of the prophetic vision. [↑](#footnote-ref-58)
59. Beresheet Rabba 44:20. [↑](#footnote-ref-59)
60. A reference to the fasting in the time of Mordecai and Esther. (Esther 4:16). [↑](#footnote-ref-60)
61. By prohibiting the practice of the commandments of the Torah, the Greeks caused "a great" darkness to descend upon the descendants of Abraham. [↑](#footnote-ref-61)
62. Edom ‎being a synonym for Rome. [↑](#footnote-ref-62)
63. Above, 12:10. [↑](#footnote-ref-63)
64. Further, 39:17. The meaning being: "*There ‎came unto me to mock me the Hebrew servant ....*” [↑](#footnote-ref-64)
65. Ibid., 41:57. The meaning being: "*And all countries came into Egypt to Joseph ...* " [↑](#footnote-ref-65)
66. Exodus 12:15. ‎The meaning being: "*For whosoever eats leavened bread, from the first day until the seventh day, that soul* …" [↑](#footnote-ref-66)
67. Isaiah 2: 20. The meaning being: "*In that ‎day a man shall cast away to the moles and to the bats his idols ...*‎" [↑](#footnote-ref-67)
68. Psalms 66: 16. The meaning being: "*All ‎you that fear G-d, come ...*" [↑](#footnote-ref-68)
69. Hosea 8:2. The meaning being: "*Unto Me ‎cries Israel, 'My G-d, we know You.*’'' [↑](#footnote-ref-69)
70. Malachi 3:17. The meaning being: "*And they will be Mine treasure, says the Eternal ...* " ‎ [↑](#footnote-ref-70)
71. See Ramban above, 12:10. [↑](#footnote-ref-71)
72. Zechariah 1:14-15. [↑](#footnote-ref-72)
73. Isaiah 47:6. [↑](#footnote-ref-73)
74. Exodus 1:14. ‎ [↑](#footnote-ref-74)
75. Ibid., 18:1l. [↑](#footnote-ref-75)
76. Nehemiah 9:10. ‎ [↑](#footnote-ref-76)
77. Rabbi Moshe ben ‎Maimon (Rambam). [↑](#footnote-ref-77)
78. Mishneh Torah, Mada, Hilchoth Teshuvah, end of Chapter 6. [↑](#footnote-ref-78)
79. Hence the individual Egyptian was ‎properly punished since each one could, by exercise of his free choice, have not been a party to the suffering caused to the Israelites. Ramban's position as explained ‎in the text is shared by Rabbi Abraham ben David (Rabad), Rambam's chief critic. (Ibid.) ‎ [↑](#footnote-ref-79)
80. 30:15. [↑](#footnote-ref-80)
81. Zechariah 1:15. [↑](#footnote-ref-81)
82. Exodus 1:10. [↑](#footnote-ref-82)
83. Ibid., Verse 14. [↑](#footnote-ref-83)
84. Deuteronomy 26:7. [↑](#footnote-ref-84)
85. During the coming year. The significance of the words "and sealed" is as follows: According to the Talmud (Rosh ‎Hashanah 16b), only the completely wicked people are inscribed "and sealed" immediately on Rosh Hashanah for death. The fate of the average person is not ‎‎"sealed" until the Day of Atonement. Yet, continues Ramban, no one has a right to kill that person even though death was already decreed for him on the New Year, ‎which would indicate that he was a completely wicked person. [↑](#footnote-ref-85)
86. Ezekiel 3:18. [↑](#footnote-ref-86)
87. II Kings 10:30. [↑](#footnote-ref-87)
88. Isaiah 10:5-6. [↑](#footnote-ref-88)
89. Ibid., Verse 7. [↑](#footnote-ref-89)
90. Ibid., Verse 12. [↑](#footnote-ref-90)
91. Jeremiah 50:17-18. [↑](#footnote-ref-91)
92. Ibid., 25:9. [↑](#footnote-ref-92)
93. Ibid., 32:28-29. ‎ [↑](#footnote-ref-93)
94. Ibid., 26: 6. Shiloh was destroyed by the Philistines. (I Samuel 4). [↑](#footnote-ref-94)
95. Ibid., 40: 2-3. ‎ [↑](#footnote-ref-95)
96. Isaiah 13:11 [↑](#footnote-ref-96)
97. Ibid., 14:13-14. [↑](#footnote-ref-97)
98. Ibid., 47:8. ‎ [↑](#footnote-ref-98)
99. Habakkuk 2:9. ‎ [↑](#footnote-ref-99)
100. Jeremiah 50:18. [↑](#footnote-ref-100)
101. Isaiah 47:6. [↑](#footnote-ref-101)
102. Ibid., 14:22. ‎ [↑](#footnote-ref-102)
103. Ibid ; 13:19-21. [↑](#footnote-ref-103)
104. Jeremiah 51:11. [↑](#footnote-ref-104)
105. Ibid., 51:35-6. [↑](#footnote-ref-105)
106. Above, Verse 13. [↑](#footnote-ref-106)
107. Further, 21:34. The word ***vayagar*** has the same root letters as ***ger*** (stranger), thus suggesting that Abraham lived as a "stranger" in ‎a land which was not his own. [↑](#footnote-ref-107)
108. Ibid., 26:6. The verse however states, ***vayeshev*** (and he "dwelled"), and not ***vayagar***. In Rashi a different verse is quoted: ‎Sojourn (***'gur'***) in this land. (Ibid., Verse 3). Now ***gur*** has the same root as ***vayagar***. (See preceding note). [↑](#footnote-ref-108)
109. Since Chetzron was among those who went down ‎to Egypt (further, 46:12), they were in Egypt for only two generations. And if "the dwelling in a strange land" is to be reckoned as beginning with Abraham, there ‎are seven generations from Abraham to Caleb: Abraham, Isaac, Jacob, Judah, Peretz, Chetzron and Caleb. (Tur.) ‎ [↑](#footnote-ref-109)
110. Thus enabling Israel to return and take the land from him. (Tur). [↑](#footnote-ref-110)
111. Or else He should have mentioned "the Canaanites," whose name the land carried. The ‎Amorites are specifically singled out for their height by the prophet Amos, mentioned further on. (*A pars pro toto argument*). [↑](#footnote-ref-111)
112. Amos 2:9. The verse begins: ‎Yet I destroyed the Amorite, whose height.... [↑](#footnote-ref-112)
113. See Proverbs 5:22. [↑](#footnote-ref-113)
114. The land of Sichon, king of the Amorites, was later the first to be captured by the ‎Israelites. Hence his name is singled out here in the verse. [↑](#footnote-ref-114)
115. Seen by the prophet Ezekiel (1:4). In the actual verse the word "cloud" appears instead of the word ‎‎"smoke." [↑](#footnote-ref-115)
116. Deuteronomy 4:11. [↑](#footnote-ref-116)
117. Ibid., Verse 36. [↑](#footnote-ref-117)
118. Exodus 24:17. [↑](#footnote-ref-118)
119. Verse 18. [↑](#footnote-ref-119)
120. Above, 12:7. ‎ [↑](#footnote-ref-120)
121. Ibid., Verse 6. [↑](#footnote-ref-121)
122. Ibid., ‎ ‎13:14. [↑](#footnote-ref-122)
123. Ibid., Verse 15. [↑](#footnote-ref-123)
124. Deuteronomy 34:1-3. [↑](#footnote-ref-124)
125. Verse 15. [↑](#footnote-ref-125)
126. Above, 13:16. [↑](#footnote-ref-126)
127. Here, Verses 19-21. [↑](#footnote-ref-127)
128. Further, 17:8. [↑](#footnote-ref-128)
129. The promise, *And to your seed forever* ‎‎(13:15), does not imply that if they will be exiled from the land they will return and re-inherit it. It assures legal title but not necessarily actual possession. However, ‎the expression, *for 'a possession' forever*, does indicate that it is to be their land forever. Hence even if they are exiled they will return and possess it. [↑](#footnote-ref-129)
130. See ‎Ramban to Leviticus 18:25. ‎ [↑](#footnote-ref-130)
131. See ‎Ramban to Leviticus 18:25. ‎ [↑](#footnote-ref-131)
132. Above 12:7. [↑](#footnote-ref-132)
133. *To you will I give it*. (Above, 13:15). ‎ [↑](#footnote-ref-133)
134. In Verse 18 here. ‎ [↑](#footnote-ref-134)
135. Further 17:8. [↑](#footnote-ref-135)
136. Further 17:8. [↑](#footnote-ref-136)
137. Since, as explained above, this promises that if they will be exiled from the land, they will return and inherit it, the future tense refers to this future return to ‎and repossession of the land. [↑](#footnote-ref-137)
138. In verse 18 here. [↑](#footnote-ref-138)
139. Instead, the explanation is as set forth above. [↑](#footnote-ref-139)
140. Beresheet Rabba 71:7. [↑](#footnote-ref-140)
141. Verse 3 here. [↑](#footnote-ref-141)
142. Ibid. [↑](#footnote-ref-142)
143. Ibid. [↑](#footnote-ref-143)
144. Above, 12:2. ‎ [↑](#footnote-ref-144)
145. Why then did Rashi add, "since the promise, ‎*And I will make of you a great nation*, was made to Abraham after he had come to the Land of Israel?" This language would make it appear that only in Abraham's ‎case was the time spent living outside the Land excluded from the ten year period, when it really applies to everyone. [↑](#footnote-ref-145)
146. Yebamoth 64a. The Mishnah is the ‎collection of teachings by the Tannaim, compiled by Rabbi Yehuda Hanasi. [↑](#footnote-ref-146)
147. But the law is not so. The years that husband and wife have lived together outside ‎the Land of Israel are not included in the ten years total for anyone, and they begin to count the years after they arrive in the Land. [↑](#footnote-ref-147)
148. The forthcoming opinion ‎which Ramban refutes is mentioned in Rabbenu Asher, Yebamoth, Chapter 6, par. 12, in the name of "some scholars who wish to say." Rabbenu Asher also refutes ‎their opinion. ‎ [↑](#footnote-ref-148)
149. Their reasoning being that childlessness may be a form of punishment for living outside the Land. Therefore he need not divorce her. This opinion, however, ‎is refuted, for the law applies everywhere. Only in a case where, after having lived together outside the Land of Israel, husband and wife then move to the Land, the ‎years they lived outside the Land are not included in the ten year period. [↑](#footnote-ref-149)
150. Verse 12 here. [↑](#footnote-ref-150)
151. I Kings 13:2. [↑](#footnote-ref-151)
152. The name Ishmael (G-d hears) is, as the ‎angel explained to Hagar, "because the Eternal has heard your affliction." (Verse 11). [↑](#footnote-ref-152)
153. Verse 15: ‎And Abraham called the name of his son, whom Hagar bore, Ishmael. ‎ [↑](#footnote-ref-153)
154. Verse 3 above is no proof to the contrary, as it may express only Sarai's desire. [↑](#footnote-ref-154)
155. The word ***pere*** is thus, according to Rashi, synonymous with "desert," ‎as it says ***peraim bamidbar*** (job 24:5). ***Pere adam*** is thus: "a man who loves the desert." (Mizrachi). [↑](#footnote-ref-155)
156. Further, 21: 20. [↑](#footnote-ref-156)
157. Further, 25:1-4. [↑](#footnote-ref-157)
158. His Eminence Hakham Dr. Yosef ben Haggai found these correlations. [↑](#footnote-ref-158)
159. Rabbi Menachem Ben Shlomo Meiri. His Torah commentary always took a non-literal approach. [↑](#footnote-ref-159)
160. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-160)
161. Tanchuma Buber, Lech Lecha 15. [↑](#footnote-ref-161)
162. Ramban Commentary On The Torah, translated and annotated with index, by Rabbi Dr. Charles B. Chavel. See Bereshit 22:1 [↑](#footnote-ref-162)
163. Tehillim (Psalm) 11:5 [↑](#footnote-ref-163)
164. Beresheet (Genesis) 21:20 [↑](#footnote-ref-164)
165. Beresheet (Genesis) 21:9 [↑](#footnote-ref-165)
166. Verbal connection to Isa 2:3 [↑](#footnote-ref-166)
167. Verbal connection to Psa 11:4 and Isa 1:1 [↑](#footnote-ref-167)
168. Verbal connection to B’resheet 15:12 (“and it came to pass as the sun was going down”) and Psa. 11:2 [↑](#footnote-ref-168)
169. TDNT 5:886 [↑](#footnote-ref-169)
170. **חן** grace – gracious, an allusion to a Kabbalist. See Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p 340 n2 [↑](#footnote-ref-170)
171. **θεραπεύω (***therapeuo*) contains the dual concept of “willing service” – slavery and healing of a disease or offering medical attention. Note the concept as stated in *Proverbs. 19:﻿6 Many will entreat the favor of the prince; and every man is a friend to him who gives gifts.* Also a thematic connection to Psa 11:7 [↑](#footnote-ref-171)
172. **m. Middot 1:1** In three places do the priests keep watch in the sanctuary: (1) in the room of Abtinas, (2) in the room of the flame, and (3) in the room of the hearth. And the Levites [keep watch] in twenty-one places [I Chron. 26:17–18]: five at the five gates of the Temple mount; four at the four corners on the inside [of the Temple wall]; five at the five gates of the courtyard; four at the four corners on the outside [the wall of] the courtyard; and one at the office of the offering [M. 1:6], and one at the office of the veil, and one behind the Mercy Seat [outside of the western wall of the holy of holies, M. 5:1]. also a connection to Psa 11:4 [↑](#footnote-ref-172)
173. ἦν γὰρ ἑσπέρα ἤδη (*ēn gar espera ēdē*) for it was already evening (the sun was setting) anchors this pericope of 2 Luqas (Acts) into the Torah Seder with its shared components of the Nazarean Codicil. This makes a three-fold witness to the materials of the Torah Seder and the Nazarean Codicil being read according to the Triennial Torah Seder. [↑](#footnote-ref-173)
174. Verbal connection to Isa 1:2 [↑](#footnote-ref-174)
175. Verbal connection to B’resheet 15:5 [↑](#footnote-ref-175)
176. Cf. 2 Luqas (Acts) 20:7 [↑](#footnote-ref-176)
177. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 8). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 295 [↑](#footnote-ref-177)
178. Bekkum, 299. [↑](#footnote-ref-178)
179. Shimon Halevi Horovitz, Machzor Vitri, (Berlin: bi-defus shel Ts. H. Ittskavski, 1889), 282. This is also discussed in Wout Van Bekkum, "*The Rock on Which the Church is Founded*," *Saints and Role Models in Judaism and Christianity* (Brill, 2004), 300 and "Nishmat Kol Hai," Encyclopedia Judaica CD ROM Edition, Judaica Multimedia (1997). [↑](#footnote-ref-179)
180. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 15). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 275 [↑](#footnote-ref-180)
181. Bekkum, 299. [↑](#footnote-ref-181)
182. *habdalah* The ceremony which marks the conclusion of a Sabbath or festival and the beginning of an ordinary day. [↑](#footnote-ref-182)
183. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p.12 [↑](#footnote-ref-183)
184. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 377 (1:138 – 139) [↑](#footnote-ref-184)
185. Culi, R. Y. (1989). *The Torah Anthology (B’ereheet 12:1-28:9)* (Vol. 2). Brooklyn, New York: Moznaim Publishing Corporation. p 89. See also *Zohar Chadash*, p. 8 [↑](#footnote-ref-185)
186. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphisis) [↑](#footnote-ref-186)
187. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 26 [↑](#footnote-ref-187)
188. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 2.6 [↑](#footnote-ref-188)
189. Verbal connection to B’resheet 15:12 (“and it came to pass as the sun was going down”) [↑](#footnote-ref-189)
190. **חן** grace – gracious, an allusion to a Kabbalist. See Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p 340 n2 [↑](#footnote-ref-190)
191. The root **נָדִיב** (*ndb*) connotes an uncompelled and **free movement of the will** unto divine service or sacrifice [↑](#footnote-ref-191)
192. This hyperbole should alert us to the fact that Hakham Tsefet is trying to tell us just how far reaching this problem was. [↑](#footnote-ref-192)
193. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-193)
194. Cf. Rom. 4:3, 9, 13; Gal 3:6; Jam 2:23 [↑](#footnote-ref-194)
195. Note: It is G-d’s grace, if I may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-195)
196. For those who wish to understand this subject more fully, we recommend Lloyd Gaston’s work “Paul and the Torah.” [↑](#footnote-ref-196)
197. Culi, R. Y. (1989). *The Torah Anthology (B’ereheet 12:1-28:9)* (Vol. 2). Brooklyn, New York: Moznaim Publishing Corporation. p 89. See also *Zohar Chadash*, p. 96 [↑](#footnote-ref-197)
198. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 45 [↑](#footnote-ref-198)